



Entered according to Act of Congress, in the year 1855, by

CHARLES ELIOT NORTON,

In the Clerk's Office of the District Court of the District of Massachusetts.

EDITORIAL NOTE.

THE following Translation of the Gospels occupied a portion of the author's time for many years of his life. It was undertaken in the conviction that no version of the Gospels existed in English which did not present many obstacles to a right understanding of them, and to a just appreciation of the evidence for their truth afforded by their internal character. A translation was needed which, while corresponding to the original as nearly as the idiom of our language would permit, should not be a mere verbal rendering, but should clearly express the meaning of the text, preserving, as far as possible, the simplicity which characterizes the style of the Evangelists. The present work was accordingly regarded by the author as the necessary basis of a treatise which it was his purpose to publish

A
TRANSLATION
OF
THE GOSPELS.

WITH NOTES.

BY ANDREWS NORTON.

VOL. I.—THE TEXT.

EIGHTH EDITION.

CAMBRIDGE:
JOHN WILSON AND SON,
University Press.
1888.

Entered according to Act of Congress, in the year 1855, by

CHARLES ELIOT NORTON,

In the Clerk's Office of the District Court of the District of Massachusetts.

EDITORIAL NOTE.

THE following Translation of the Gospels occupied a portion of the author's time for many years of his life. It was undertaken in the conviction that no version of the Gospels existed in English which did not present many obstacles to a right understanding of them, and to a just appreciation of the evidence for their truth afforded by their internal character. A translation was needed which, while corresponding to the original as nearly as the idiom of our language would permit, should not be a mere verbal rendering, but should clearly express the meaning of the text, preserving, as far as possible, the simplicity which characterizes the style of the Evangelists. The present work was accordingly regarded by the author as the necessary basis of a treatise which it was his purpose to publish

on the internal evidences of the genuineness of the Gospels; while that treatise, at the same time, might serve as an introduction to the translation. This intended treatise, though begun many years ago, was never finished. Such portions of it, however, as were left in manuscript have been printed in a separate volume, with other papers relating more or less directly to the same subject.*

The translation was completed and carefully revised for the press some time before the author's death; and during the latter part of his life he was much employed on the notes intended to accompany it. The note on the Temptation (Matthew iv. 1–11) was his latest literary labor; and it was while making a revised copy of this from his original draught, that increasing feebleness compelled him to lay down his pen for the last time.†

* The following is the title of the volume referred to:—“Internal Evidences of the Genuineness of the Gospels. Part I. Remarks on Christianity and the Gospels, with particular reference to Strauss's ‘Life of Jesus.’ Part II. Portions of an Unfinished Work. By Andrews Norton.” Boston: Little, Brown, & Co. 1855. 8vo.

† The portion of this note which was transcribed and revised for the press by the author ends near the middle of page 44 of the volume of Notes.

EDITORIAL NOTE.

The editorial responsibility as regards the translation has been limited, with very little exception, to the careful superintendence of the press. In respect to the notes it has not been so light. These had been gradually accumulating during many years; and had the author's life been prolonged, there is little doubt that many of them would have undergone revision, and that many others would have been added. Some were left unfinished. Others existed only in the form of memoranda. The editors deemed it best to print most of these unfinished notes and memoranda, notwithstanding their brevity or incompleteness, believing that the thoughts expressed or suggested would be of value to the student of the Gospels.

In addition to what was thus left by the author, the kindness of some of his former pupils placed at the disposal of the editors their manuscript notes of the oral exposition of the Gospels given by him many years ago, while Professor of Sacred Literature in the Divinity School of Harvard University.* Such materials were to be used with caution; but a considerable number of

* The notes referred to were taken in the years 1826 - 1830.

notes derived from this source have been printed, as serving to illustrate passages on which the author had left no written remarks. These notes, for the language of which the editors are responsible, are distinguished from the others by being credited to "*MS. Notes of Lectures.*"

Many explanations of passages in the Gospels have been taken from the published works of the author, and a few from a course of Lectures left by him in manuscript. The sources from which they have been drawn are always indicated. It should, however, be observed, that some of the extracts from his published works — particularly from the "Statement of Reasons for not believing the Doctrines of Trinitarians" — have been printed with variations or additions by the author, intended to be introduced in future editions. The quotations from the "Evidences of the Genuineness of the Gospels" are all, except where the contrary is expressly stated, from the second edition of that work, published in 1846 – 48. The selections which form the Preliminary Notes and the Appendix to the volume of Notes have been made by the editors, and the Table of Various Readings at the end of the volume of Text was prepared by one of them.

In a few instances additional illustrations of points treated of in the notes have been given by one of the editors, but all such additions are distinguished by being inclosed in brackets; and it should be understood that, throughout the volume, whatever is so inclosed is editorial, except where brackets are used in the course of quotations.

The cross references, and the references to other works of the author, are also, with few exceptions, editorial. It has not been thought worth while, however, to distinguish these by any mark.

It will be seen that far the largest and most important part of the commentary formed by these notes is of such a character that it may be readily understood by any intelligent man, whether familiar with the ancient languages or not. A small portion is addressed exclusively to scholars; but it is believed that the few notes of this class will not incommod the general reader in his use of the volume.

C. E. N.

E. A.

CAMBRIDGE, April, 1855.

THE
GOSPEL OF MATTHEW.

3 IN the days of Herod appeared John the
2 Baptist, preaching in the Desert of Judæa, and
saying, Reform ; for the kingdom of Heaven is
3 at hand. This is he of whom the prophet Isa-
iah spoke, when he said, *A voice is crying in the*
desert, Prepare the way of the Lord, make his
*road straight.** And John had a garment of
camel's hair, with a leathern girdle round his
loins ; and his food was locusts and wild honey.

6 THEN went out to him Jerusalem and all
Judæa and all the country about the Jordan,
6 and were baptized by him in the Jordan, ac-
7 knowledging their sins. But seeing many of

Ch. iii 1-17. Compare Mark i. 1-11; Luke iii. 1-22

* Isaiah xl. 3

the Pharisees and Sadducees coming to his baptism, he said to them, Brood of vipers ! who has warned you to flee from the wrath to come ? Bear, then, fruit worthy of reformation ; and think not to say to yourselves, We have Abraham for our father ; for I tell you, God can from these stones raise up children to Abraham. Every tree that bears not good fruit will be cut down and cast into the fire ; and even now the axe is lying at the root of the trees. I am baptizing you in water that you may reform ; but he who is coming after me is mightier than I,—one whose sandals I am not worthy to bear ; he will baptize you in the Holy Spirit and in fire ; for he will come prepared for winnowing, and will thoroughly cleanse his grain, and gather the wheat into his granary, but the chaff he will burn in a fire not to be quenched.

THEN came Jesus from Galilee to the Jordan to be baptized by John. But John opposed him, saying, I need to be baptized by you, and do you come to me ? But Jesus answered, Permit it now ; for thus must we do to accomplish all that is right. Then he permitted him. And as soon as Jesus was baptized and came out of

the water, lo ! the heavens were opened to John, and he saw the Spirit of God descending like a dove and coming upon Jesus ; and lo ! a voice from the heavens, saying, This is my beloved Son, with whom I am well pleased.

4 THEN was Jesus led by the Spirit into the
2 Desert, to be tempted by the Devil. And after
fasting forty days and nights, at last he was
8 hungry. And the Tempter came to him and
said, If you are the Son of God, command these
4 stones to become bread. But Jesus answered,
It is written, *Man shall not live by bread alone,*
*but in whatever way God may ordain.**
5 Then the Devil took him to the Holy City,
6 and placed him on a part of the temple, and
said to him, If you are the Son of God, cast
yourself down ; for it is written, *He will give*
his angels charge concerning thee ; and they will
bear thee up in their hands, that thou mayest not
7 *dash thy foot against a stone.† Jesus said to*
him, It is written also, *Thou shalt not make trial*
of the Lord, thy God.‡

Ch. iv. 1–11. Compare Mark i. 12, 13 ; Luke iv. 1–13.

* Deuteronomy viii. 3.

† Psalm xcii. 11, 12.

‡ Deuteronomy vi. 16.

Again, the Devil took him to a very high mountain, and showed him all the kingdoms of the world, and their glory, and said to him, All these will I give you, if you will fall down and worship me. Then Jesus said to him, Go from my sight, thou the Enemy! for it is written, *Thou shalt worship the Lord, thy God, and him alone shalt thou serve.** Then the Devil left him, and lo! angels came and ministered to him.

BUT Jesus, hearing that John was apprehended, removed to Galilee, and, leaving Nazareth, went to dwell at Capernaum on the shore of the lake, on the borders of Zebulon and Naphtali, that what was spoken by Isaiah the prophet might be fulfilled: — *The land of Zebulon and the land of Naphtali, the land by the way of the lake, and beyond the Jordan, — Galilee of the Gentiles, the people who were in darkness, — saw a great light; and upon those who were in the region and shadow of death a light arose.*†

FROM that time Jesus began to preach, say-

Verses 12–17. Compare Mark i. 14, 15; Luke iv. 14, 15, 31.

* Deuteronomy vi. 13.

† Isaiah ix. 1, 2.

ing, Reform ; for the kingdom of Heaven is at hand.

18 AND as he was walking by the lake of Galilee, he saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the lake ; for they were fishermen. And he said to them, Be my followers, and I will make you fishers of men. And they immediately left their nets and became his followers.

19 And going on, he saw two other brothers, James the son of Zebedee, and John his brother, in their boat with Zebedee their father, putting 20 their nets in order ; and he invited them. And they, immediately leaving the boat and their father, became his followers.

21 AND Jesus went over the whole of Galilee, teaching in their synagogues, and proclaiming the glad news of the kingdom, and healing every disease and every malady among the people. And his fame spread through all Syria ; and all the sick were brought to him, men afflicted with diverse diseases and torments, dæ-

moniacs, lunatics, and paralytics ; and he cured them. And great multitudes followed him from 25 Galilee and Decapolis and Jerusalem and Ju-dæa, and from the country beyond the Jordan.

AND seeing the multitudes, he went up the mountain ; and when he had sat down, his dis-ciples came to him. And he taught them thus:— 2

Blessed are they who feel their spiritual wants, 3 for theirs is the kingdom of Heaven.

Blessed are the mourners, for they will be 4 comforted.

Blessed are the mild, for they will inherit the 5 land.

Blessed are they who hunger and thirst for 6 righteousness, for they will be satisfied.

Blessed are the compassionate, for they will 7 receive compassion.

Blessed are the pure in heart, for they will 8 see God.

Blessed are the peacemakers, for they will 9 be sons of God.

Blessed are they who are persecuted for 10 righteousness' sake, for theirs is the kingdom of Heaven.

u Blessed will you be when men shall revile
you, and persecute you, and speak all evil
u against you, falsely, for my sake. Rejoice and
exult; for your reward in heaven will be great.
For thus were the teachers from God before you
persecuted.

u You are the salt of the earth. But should
the salt lose its savor, with what shall it be
salted? It is then good for nothing, but is
thrown away, and trodden under men's feet.

u You are the light of the world. A city
u standing on a hill cannot be hidden. Nor is
a lamp lighted to be put under the measure,
but on its stand, that it may give light to all
u who are in the house. So let your light shine
before men; that they may see your good deeds,
and glorify your Father in heaven.

u THINK not that I have come to annul the
Law or the Prophets. I have not come to
u annul, but to perfect. I tell you in truth, Not
till heaven and earth pass away, shall the small-
est letter or stroke pass away from the Law;
no, not till all things are ended.

u Whoever, then, shall break one of the least

of these commandments, and shall teach men to do so, will be least in the kingdom of Heaven ; but whoever shall do and teach them, will be great in the kingdom of Heaven. For I tell ~~a~~ you, Unless your righteousness exceed that of the teachers of the Law and the Pharisees, you will not enter the kingdom of Heaven.

You have heard that it was said to them of ~~21~~ old, *Thou shalt not commit murder*; and, *Whoever commits murder, shall be punishable by the Judges.** But I say to you, Whoever is angry ~~22~~ with his brother without cause, shall be punishable by the Judges; and whoever shall call his brother a fool, shall be punishable by the Sanhedrim; and whoever shall call him a reprobate, shall be punishable by the fire of hell.

Therefore, if you bring your gift to the altar, ~~23~~ and there remember that your brother has a charge against you, leave there your gift before ~~24~~ the altar, and go away; first reconcile your brother to you, and then come and offer your gift. Show your good-will to him who has ~~25~~ this charge against you, quickly, while you are

* Exodus xx. 13; Leviticus xxiv. 17.

with him in the way; lest he bring you before the judge, and the judge deliver you to the ²⁸ officer, and you be cast into prison. I tell you in truth, You will not come out thence, till you have paid the last mite.

²⁷ You have heard that it was said, *Thou shalt not commit adultery.** But I say to you, Whoever looks upon a woman to lust after her, has already committed adultery with her in his heart.

²⁸ If, then, your right eye be leading you into sin, pluck it out and cast it from you. It is better for you that a part of your body should perish, than that the whole should be cast into ²⁹ hell. And if your right hand be leading you into sin, cut it off and cast it from you. It is better for you that one of your limbs should perish, than that your whole body should be cast into hell.

³⁰ It has been said, *Let him who would put away his wife give her a writing of divorce-*
³¹ *ment.*† But I say to you, Whoever puts away his wife except for adultery, causes her to

* Exodus xx. 14.

† Deuteronomy xxiv. 1.

commit adultery; and whoever marries a woman who has been separated from her husband, commits adultery.

AGAIN, you have heard that it was said to them of old, *Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord.** But I say to you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King: neither shall you swear by your head, for you cannot make one hair white or black. But let your manner of speech be, Yea, yea; Nay, nay; for what is more than these has its source in what is evil.

You have heard that it was said, *An eye for an eye, and a tooth for a tooth.*† But I say to you, Resist not evil-doers; but should any one strike you on the right cheek, even turn to him the other; and is any one disposed to bring you before a judge to get your tunic, let him have your cloak also; and should

* See Exodus xx. 7; Leviticus xix. 12; Numbers xxx. 2; Deuteronomy xxiii. 21.

† Exodus xxi. 21; Leviticus xxiv. 20; Deuteronomy xix. 21.

a man in authority compel your services for one
42 mile, go with him two. To him who asks of
you, give; from him who would borrow of you,
turn not away.

43 You have heard that it was said, *Thou shalt*
44 *love thy neighbor, and hate thine enemy.** But
I say to you, Love your enemies, bless those
who curse you, do good to those who hate
you, and pray for those who harass and perse-
45 cute you; that you may be children of your
Father in heaven; for he causes his sun to rise
on the bad and on the good, and sends rain on
the righteous and on the unrighteous.

46 For if you love those who love you, to what
reward are you entitled? Do not even the tax-
47 gatherers the same? And if you salute your
brethren only, what do you that is excellent?
Do not even the heathen so?

48 Be you, then, perfect, as your Father in
heaven is perfect.

6 TAKE care not to perform your good deeds
to be seen by men; otherwise you have no
2 reward with your Father in heaven. When,

* See Leviticus xix. 18.

therefore, you give alms, do not sound a trumpet before you, as the hypocrites do, in the synagogues and in the streets, that men may give them honor. I tell you in truth, They have their reward. But when you give alms, let not your left hand know what your right hand is doing ; and your alms being in secret, your Father, who sees what is done in secret, will reward you openly.

AND when you pray, be not like the hypocrites, who are wont to stand praying in the synagogues and in the corners of the streets, to be seen by men. I tell you in truth, They have their reward. But do you, when you pray, enter your closet, and having shut the door, pray to your Father who is with you in secret ; and your Father, who sees what is done in secret, will reward you openly.

And when you pray, do not use idle repetitions, as the heathen do ; for they think they shall be heard for their abundance of words. Be not you, then, like them ; for your Father knows what you need before you ask him. Do you, then, pray in this manner.

Our Father in heaven, may thy name be
¹⁰ reverenced. May thy kingdom come. May
thy will be done on earth as it is in heaven.
¹¹ Give us this day our needful food. Forgive
our offences, as we forgive those who offend
¹³ against us. Bring us not into trial, but de-
liver us from evil.

¹⁴ For if you forgive men their offences, your
¹⁵ heavenly Father will also forgive you; but if
you forgive not men their offences, your Father
will not forgive your offences.

¹⁶ AND when you fast, do not, as the hypo-
crites, assume an appearance of mourning; for
they hide their faces, that men may observe
that they are fasting. I tell you in truth, They
¹⁷ have their reward. But when you fast, anoint
¹⁸ your head, and wash your face; that men may
not see that you are fasting, but your Father
who is with you in secret; and your Father,
who sees what is done in secret, will reward you.

¹⁹ LAY not up for yourselves treasures on earth,
where moths and worms consume, and where
²⁰ thieves break through and steal. But lay up
for yourselves treasures in heaven, where neither

moths nor worms consume, and where thieves do not break through and steal. For where ~~is~~ your treasure is, there will your heart be also.

THE eye is the lamp of the body; so that ~~is~~ if your eye be clear, your whole body will be enlightened; but if your eye be disordered, ~~is~~ your whole body will be in darkness. If, then, the light within you become dark, how great will be the darkness!

No man can be the servant of two masters; ~~for~~ for he will hate one and love the other, or he will attach himself to one, and neglect the other. You cannot be servants of God and of Mammon.

Therefore I say to you, Be not anxious about ~~the~~ the food necessary for life, nor the clothing necessary for the body.

Is not life a greater gift than food, and the body than its clothing? Look at the birds of ~~the~~ heaven; they neither sow nor reap, nor gather into storehouses; yet your heavenly Father feeds them. Are not you of far more value

27 than they? And who of you, with all his anxiety, can add one cubit to his life?

28 And why are you anxious about clothing? Observe how the lilies of the field are flourishing. They toil not, they spin not; but I tell you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the growth of the field, which is to-day, and to-morrow will be thrown into an oven, will he not much more clothe you, distrustful men?

29 So then be not anxious, saying, What shall we have to eat? or, What shall we have to drink? or, How shall we be clothed? about all which things the Gentiles are solicitous; for your heavenly Father knows that you have need of them all: but be, in the first place, solicitous about the kingdom of God and the righteousness which he requires, and all these things will be given you in addition. Be not, then, anxious about the morrow, for the morrow will care for itself. Enough for every day is its own evil.

7 CONDEMN not, lest you be condemned; for as you judge others, you will yourselves be judged,

and the measure which you deal to others will be dealt to you.

WHY do you look at the straw in your brother's eye, and not consider the beam in your own eye? Or how will you say to your brother, Let me take the straw out of your eye; when, lo! there is a beam in your own eye? Hypocrite! first put the beam out of your own eye, and then you will see clearly to take the straw out of your brother's eye.

GIVE not what is holy to dogs, nor cast your pearls before swine, lest they trample them under foot, and turn upon you and rend you.

ASK, and it will be given you; seek, and you will find; knock, and the door will be opened for you. For every one who asks, receives; and he who seeks, finds; and for him who knocks, the door will be opened. Who among you, if his son ask for bread, will give him a stone? or, if he ask for a fish, will give him a serpent?

If you, then, though evil, give your chil-

dren what is good, how much more will your Father in heaven give what is good to those who ask him !

12 Do, then, to others whatever you would that they should do to you ; for this is the Law and the Prophets.

13 ENTER through the narrow gate. For the gate which leads to destruction is wide, and the way broad, and there are many who enter it.

14 How strait is the gate, and narrow the way, leading to life !— and there are few who find it.

15 BEWARE of the false teachers who come to you as sheep in outward appearance, but are 16 ravenous wolves within. You may know them by their fruits. Are grapes gathered from 17 thorns, or figs from thistles ? Every good tree bears good fruit; and every bad tree, bad 18 fruit. A good tree cannot bear bad fruit, nor 19 a bad tree good fruit. Every tree that bears not good fruit will be cut down and cast into 20 the fire. So then by their fruits you may know them.

21 Not every one who says to me, Master,

Master, will enter the kingdom of Heaven ; but he who does the will of my Father in heaven. Though many should say to me at that time, 22 Master, Master, have we not taught in thy name, and in thy name cast out dæmons, and in thy name done many miracles ? yet shall I then 23 declare to them, I never knew you. Depart from me, ye whose deeds are evil.

WHOEVER, then, hears these words of mine 24 and does accordingly, I will compare him to a wise man who builds his house on a rock ; and 25 the rain descends, and the torrents come, and the winds blow, and they beat against that house, and it falls not, for it is founded on a rock. And whoever hears these words of mine 26 and does not accordingly, shall be compared to a foolish man who builds his house on the sand ; and the rain descends, and the torrents 27 come, and the winds blow, and they beat against that house, and it falls, and its ruin is complete.

AND when Jesus had finished his discourse, 28 the multitudes were astonished at his teaching ; for he taught them as one having authority, and 29

8 not as the teachers of the Law. And when he came down from the mountain, great numbers followed him.

2 AND lo ! a leper came and bowed down before him, saying, Master, if you will, you can
3 make me clean. And Jesus stretched out his hand and touched him, saying, I will ; be thou clean. And he was immediately cleansed from
4 his leprosy. And Jesus said to him, See that you tell no one ; but go, show yourself to the priest, and make the offering which Moses directed, for a proof to the people.

5 THEN, as he entered Capernaum, a centurion met him, and entreated him, saying, Master, my servant is lying sick in my house, with a palsy,
6 suffering greatly. And Jesus said to him, I
7 will go and heal him. And the centurion answered, Master, I am not worthy that you should come under my roof. Speak but a
8 word, and my servant will be made well. For even I, who am a man under command, have soldiers under me, and I say to one, Go, and he

Ch. viii. 2-4. Compare Mark i. 40-45 ; Luke v. 12-16.

Verses 5-13. Compare Luke vii. 1-10.

goes ; and to another, Come, and he comes ; and to my servant, Do this, and he does it. And Jesus, when he heard this, wondered, and ¹⁰ said to those about him, Truly I say to you, I have not found such faith in Israel. And I tell ¹¹ you, Many will come from the East and the West, and place themselves at table with Abraham and Isaac and Jacob in the kingdom of Heaven, but the sons of the kingdom will be ¹² cast forth into the outer darkness, where will be wailing and gnashing of teeth. And Jesus ¹³ said to the centurion, Go, and be it with you according to your faith. And at that hour his servant was made well.

AND when Jesus came to Peter's house, he ¹⁴ saw his wife's mother lying sick with a fever. And he took hold of her hand, and the ¹⁵ fever left her ; and she arose and waited on them.

AND when it was evening, they brought to ¹⁶ him many daemonicacs, and he cast out the spirits with a word, and he cured all who were

17 diseased, so that what was said by Isaiah the prophet was fulfilled :— *He delivered us from our infirmities, and bore away our diseases.**

18 BUT Jesus, seeing a great multitude about him, gave orders to go over to the other side.

19 And a teacher of the Law came and said to him, Teacher, I will follow you wherever you

20 are going. And Jesus said to him, The foxes have holes, and the birds of heaven have roosting-places ; but the Son of Man has not where to lay his head.

21 And another of his disciples said to him,

Master, let me first go away and bury my

22 father. But Jesus said to him, Come with me ; and let the dead bury their dead.

23 And he went on board the boat, and his dis-

24 ciples accompanied him. And lo ! there was a great tempest upon the lake, and the boat was

25 covered by the waves ; but he was asleep. And his disciples came and waked him, saying,

26 Master, save us ! we are perishing ! And he said to them, Why are you in terror, distrustful men ? Then he rose and commanded the winds

Verses 19–22. Compare Luke ix. 57–60.

* Isaiah liii. 4.

and the waves ; and there was a great calm. And the men were struck with astonishment, ²⁷ and said, Who is this, that even the winds and the waves obey him ?

And when he arrived on the other side, in ²⁸ the country of the Gergesenes, there met him two dæmoniacs coming from the tombs, who were exceedingly outrageous, so that no one could pass that way. And lo ! they cried out, ²⁹ saying, Why dost thou trouble us, Son of God ? Hast thou come here to torment us before the time ? Now there was at a distance from them ³⁰ a herd of many swine, feeding. And the dæ- ³¹ mons besought him, saying, If thou cast us out, send us into the herd of swine. And he said to ³² them, Go. So they came out of the men, and went into the swine. And lo ! the whole herd rushed down the steep into the lake, and perished in the water. And those who were tend- ³³ ing them fled, and went to the town and told every thing, and what had happened to the dæmoniacs. And lo ! the whole town went out ³⁴ to meet Jesus, and when they saw him, they besought him to leave their neighborhood.

9 And going on board the boat, he crossed the lake, and came to his own town.

10 And lo. they brought to him a man with a palsy, lying on a bed. And Jesus, perceiving their faith, said to the paralytic, Take courage, 11 son ! your sins have been forgiven. Upon this, some of the teachers of the Law said within 12 themselves, He speaks blasphemy. But Jesus, knowing what they thought, said, Why are you 13 full of evil thoughts ? Which is easier ; to say, Your sins have been forgiven ; or to say, Rise, 14 and walk ? But that you may know that the Son of Man has authority on earth to forgive sins — then he said to the paralytic, Rise, take 15 up your bed, and return home. And he arose, 16 and went home. And the crowd of beholders was struck with awe, and gave glory to God, who had given such power to men.

17 And as Jesus was going thence, he saw a man, called Matthew, sitting to receive the customs ; and said to him, Be my follower. And he arose and went with him.

Ch ix. 1–8. Compare Mark v. 21; ii. 1–12; Luke viii. 40;
v. 17–26.

Verses 9–17. Compare Mark ii. 14–22; Luke v. 27–39.

And while Jesus was at table in the house, ¹⁰ lo! many tax-gatherers and sinners who had come were at table together with Jesus and his disciples. And the Pharisees seeing this, said to ¹¹ his disciples, Why does your teacher eat with these tax-gatherers and sinners? But Jesus, ¹² hearing their question, said to them, The well need not a physician, but the sick. But go ¹³ ye, and learn what this means, *I desire goodness, and not sacrifices.** For I did not come to give an invitation to righteous men, but to sinners.

Then the disciples of John came to him, saying, Why, when we and the Pharisees fast often, do not your disciples fast? And Jesus ¹⁴ said to them, Can the companions of the bridegroom mourn, while the bridegroom is with them? But the days are coming when the bridegroom will be taken from them, and then will they fast. No one puts a patch of un- ¹⁵ dressed cloth on an old garment; for it would tear away from the garment, and a worse rent be made. Nor do men put new wine into ¹⁶ old skins; for the skins would burst, and the

* Hosea vi. 6.

wine run to waste, and the skins would be spoiled. But they put new wine into new skins, so that both may be preserved.

18 While he was thus speaking to them, lo! one who was the ruler of a synagogue came and bowed down before him, and said, My daughter is by this time dead; but come and lay your 19 hand on her, and she will live. And Jesus rose and accompanied him, with his disciples.

20 And lo! a woman who had had a flowing of blood for twelve years came behind him, and 21 touched the fringe of his garment; for she said to herself, If I can only touch his garment, 22 I shall be made well. But Jesus turned about, and seeing her, said, Be of good courage, daughter! your faith has made you well. And the woman was well from that hour.

23 And when Jesus came to the ruler's house, and saw the flute-players, and the company of 24 mourners uttering lamentations, he said to them, Withdraw; for the little girl is not dead, but 25 sleeping. And they laughed at him. But he, after the company had been put out, went in and took hold of her hand, and the little girl

rose up. And the report of this spread through ²⁴ all that country.

And as Jesus was going away, two blind men ²⁷ followed him, crying out, Have pity on us, Son of David! And when he had entered the ²⁸ house, the blind men came to him, and Jesus said to them, Have you faith that I am able to do this? They answered him, Yes, Master. Then he touched their eyes, saying, Be it with ²⁹ you according to your faith. And their eyes ³⁰ were opened. And Jesus gave them a strict charge, saying, See that no one know it. But ³¹ they went and spread his fame throughout all that country.

And as they were leaving him, lo! there was ³² brought to him a man who was a dumb dæmoniac. And when the dæmon was cast out, the ³³ dumb man spoke.

And the multitude were full of astonishment, saying, Never was the like seen in Israel. But ³⁴ the Pharisees said, He casts out the dæmons through the prince of the dæmons.

AND Jesus went round visiting all the towns ³⁵ and villages, teaching in their synagogues, and proclaiming the glad news of the kingdom, ³⁶ and healing every disease and every malady.

¶ AND observing how the multitude were fatigued and scattered about, like sheep without a shepherd, he was moved with compassion for them. Then he said to his disciples, The harvest is abundant, but the laborers are few. Beseech, then, the owner of the harvest to send laborers for his harvest.

¶ And he called to him his twelve disciples, and gave them power over foul spirits, to cast them out, and to heal every disease and every malady. Now the names of the twelve Apostles were these: first, Simon, surnamed Peter, then Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the tax-gatherer, James the son of Alpheus, and Lebbeus, also called Thaddeus, Simon the Zealot, and Judas Iscariot, he who betrayed him.

¶ These twelve Jesus sent forth, after directing them thus: Go not away to the Gentiles, nor enter any town of the Samaritans, but go rather to the wandering sheep of the house of Israel.

Verses 37, 38. See Luke x. 2.

Ch. x. 1-4. Compare Mark iii. 13-19; Luke vi. 12-16.

Verses 5-15 Compare Mark vi. 7-11; Luke ix. 1-5. See also Luke x. 3-12

Go and proclaim that the kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out dæmons. You have received freely, give freely. Provide neither gold nor silver nor brass in your girdles, nor bag for provisions, nor two tunics, nor two pairs of sandals, nor a staff; for the laborer deserves his maintenance.

And whatever town or village you may enter, inquire who in it is worthy, and abide with him till you leave the place. And upon entering a house, salute it; and if that house be worthy, your wish of peace will come upon it; but if it be not worthy, it will return to you. And as for that house or that town which shall not welcome you, nor listen to your words, when you leave it, shake off the dust of your feet. I tell you in truth, that, when sentence is passed upon it, it will be less tolerable for that place, than it was for the land of Sodom and Gomorrah.

Lo! I send you as sheep into the midst of wolves. Be, then, wise as serpents, and harmless as doves. Beware of those men; for they

Verse 16. See Luke x. 3.

Verses 17 - 22. See Ch. xxiv. 9, 13; Mark xiii. 9 - 13; Luke xxi. 12 - 19.

will deliver you over to the courts of law, and
18 scourge you in their synagogues. And you will
be brought before governors and kings for my
sake, that you may bear testimony to them and
19 to the Gentiles. But when they deliver you
over, be not anxious as to how or what you
shall speak; for in that hour what you shall
20 speak will be given you; for it is not you who
will speak, but the Spirit of your Father will
speak in you.

21 Brother will deliver up brother to death, and
the father his child; and children will rise
against their parents, and cause them to be
22 put to death. And you will be hated by all
men for my sake. But he who perseveres to
23 the end will be blessed. When they persecute
you in one town, fly to another; and if they
drive you from that town, fly to yet another.
For I tell you in truth, You will not have gone
through the towns of Israel before the Son of
Man has come.

24 A disciple is not above his teacher, nor a ser-
25 vant above his master. It is enough for the dis-
ciple to be as his teacher, and the servant as his

Verses 19, 20. Compare also Luke xii. 11, 12.

Verses 24, 25. See Luke vi. 40; John xiii. 16; xv. 20.

master. If they have called the master of the house Beelzebub, how much more will they so call those of his household !

Fear them not, then. For there is nothing ²⁶ covered which is not to be unveiled, nor any thing secret which is not to be made known. What I tell you in darkness, speak in the light; ²⁷ and what is whispered in your ear, proclaim on the house-tops. And fear not those who kill ²⁸ the body, but cannot kill the soul; rather fear Him who can destroy both soul and body in hell.

Are not two sparrows sold for an as? Yet ²⁹ not one of them falls to the ground unregarded by your Father. And even the hairs of your ³⁰ heads have all been numbered. Fear not, then; ³¹ you are of more value than many sparrows.

Whoever shall profess himself to be my fol- ³² lower before men, him will I profess to be my follower before my Father in heaven; but who- ³³ ever shall deny himself to be my follower before men, him will I deny to be my follower before my Father in heaven. Think not that I came ³⁴

Veres 26-33. See Luke xii. 2-9.

Verse 26. See also Mark iv. 22; Luke viii. 17

Veres 34-36. See Luke xii. 51-53.

to bring peace on earth. I came not to bring
35 peace, but a sword; to set a man against his
father, and a daughter against her mother, and
36 a bride against her mother-in-law; so that they
who are of a man's own household will be his
37 foes.* He who loves father or mother more
than me, is not worthy of me; and he who
loves son or daughter more than me, is not
38 worthy of me; and whoever does not follow
me, bearing his cross, is not worthy of me.
39 He who secures his life, will lose it; and he
who loses his life for my sake, will secure
40 it. He who welcomes you, welcomes me;
and he who welcomes me, welcomes him
41 who sent me. He who welcomes a teacher
from God because he is a teacher from God,
will receive a teacher's reward; and he who
welcomes a good man because he is a good man,
42 will receive a good man's reward; and he who
gives only a cup of cold water to one of the
humblest of my disciples because he is a dis-
ciple, I tell you in truth, will not fail of his
reward.

11 And when Jesus had finished these direc-

Verse 42. See Mark ix. 41.

* See Micah vii. 6.

tions to his twelve disciples, he departed thence to teach and preach in their towns.

Now John, having heard in prison of the works of the Messiah, sent by his disciples to say to him, Art thou he who was to come, or must we wait for another? And Jesus answered them, Go and tell John what you hear and see; that the blind receive their sight, and the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and glad news is made known to the poor;—and that happy is he who shall not take offence at me.

And when they were gone, Jesus said to the multitude concerning John, What went you to the Desert to behold? The reeds shaken by the wind? Nay, what went you to see? A man sumptuously apparelled? Lo! those who wear sumptuous apparel dwell in palaces. But what went you to see? A prophet? Yea, I say to you, and one greater than a prophet. For this is he of whom it is written, *Lo! I send my messenger before thee, to prepare thy way.** I tell you in truth, Among those born of

Ch. xi. 2–19. Compare Luke vii. 18–35.

* Malachi iii. 1.

women there has not arisen a greater than John the Baptist ; but the humblest in the kingdom
12 of Heaven is greater than he. But from the days of John the Baptist until now the kingdom of Heaven is forcing its way, and the violent
13 are seizing upon it. For all the Prophets and the Law were for your instruction till the
11 time of John. And if you will receive it, he is
15 the Elijah who was to come. Let him who has ears to hear, attend.

16 But with what shall I compare this race ? It has been as with children in the market-place,
17 who call to their companions and say, We have piped for you, and you have not danced ; we have sung a dirge to you, and you
18 have not beat your breasts. For John came, not eating nor drinking ; and they say, He has
19 a dæmon. The Son of Man has come eating and drinking ; and they say, Lo ! a glutton and a wine-drinker, a friend of tax-gatherers and sinners. Yet wisdom is honored by her children.

20 AFTERWARDS he reproved the towns in which most of his miracles had been wrought, be-

cause they did not reform. Alas for thee, ²¹ Chorazin ! Alas for thee, Bethsaida ! For if in old times the miracles had been done in Tyre and Sidon which have been done in you, they would have repented in sackcloth and ashes. But I say to you, that, when sentence is passed, ²² it will be less tolerable for you than it was for Tyre and Sidon. And thou, Capernaum, that hast been raised to heaven, wilt be brought down to Hades ; for had the miracles been done in Sodom which have been done in thee, it would have remained till this day. But I say ²³ to you, that, when sentence is passed, it will be less tolerable for thee than it was for Sodom.

ABOUT that time Jesus said, I glorify thee, ²⁴ Father, Lord of heaven and earth ! that those things which thou hast hidden from the wise and understanding, thou hast revealed to the simple. Yea, Father, such has been thy goodness. ²⁵ I have been instructed in all by my Father ; and no one knows the Son but the Father, nor does any one know the Father

Veres 21 - 23. Compare Luke x. 13 - 15.

Veres 25 - 27. Compare Luke x. 21, 22.

but the Son, and he to whom it is the will of the Son to reveal him.

28 Come to me, all you who are laboring under heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am mild and of a humble spirit, and you will 29 find rest for your souls; for my yoke is easy, and my burden light.

12 ABOUT that time Jesus was passing, on the Sabbath, through a field of grain. And his disciples, who were hungry, began to pluck 2 the ears of grain and eat. Then the Pharisees, observing this, said to him, Lo! your disciples are doing what the Law forbids on the 3 Sabbath. But he said to them, Have you not read what David did, when he and those with 4 him were hungry? how he entered the house of God, and ate the show-bread, which, according to the Law, neither he nor those with him were permitted to eat, but the priests alone. 5 Or, have you not read in the Law, that on Sabbath days the priests in the temple break 6 the Sabbath without blame? Now I tell you,

that one greater than the temple is here. But 1
had you known what this means, *I desire goodness and not sacrifices,** you would not have condemned the guiltless. For the Son of Man 8
is master of the Sabbath.

AND departing thence, he entered their synagogue. And lo! there was present a man with 10
a withered hand. And they questioned Jesus, saying, Is it lawful to heal on the Sabbath? that they might have an accusation against him. And Jesus said to them, Who among 11
you that owns a sheep, if it fall into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more worth is a man than 12
a sheep! It is lawful, then, to do good on the Sabbath. Then he said to the man, Stretch 13
forth your hand. And he stretched it forth; and it was restored sound as the other.

Then the Pharisees went out and concerted 14
means to destroy him. But Jesus, being aware 15
of it, left the place. And a great multitude

Veres 9 - 14. Compare Mark iii. 1 - 6; Luke vi. 6 - 11.

Veres 15, 16 Compare Mark iii. 7 - 12; and see Luke i. 17 - 19.

* Hosea vi. 6.

16 followed him; and he healed them all, and charged them not to proclaim him to the people;
17 thus fulfilling what was said by Isaiah the prophet:—*Lo! my servant, whom I have chosen; my beloved, with whom I am well pleased; I will cause my Spirit to abide upon him, and he will declare my law to the nations. He will not engage in contest, nor shout, nor will his voice be heard in the streets. He will not break a shattered reed, nor will he extinguish a lamp that is going out, while causing my law to triumph; and he will be the hope of nations.**

22 AFTER this, a blind and dumb dæmoniac was brought to him, and he healed him, so that the blind and dumb man both spoke and saw. And the whole multitude was greatly moved, and said, Is not this the Son of David?
24 But the Pharisees, hearing this, said, The man casts out the dæmons only by the power of
25 Beelzebub, the prince of the dæmons. Then Jesus, knowing their thoughts, said to them,

Verses 22–50. Compare Mark iii. 22–35; Luke xi 11–32 and viii. 19–21.

* Isaiah xlvi. 1–4.

Every kingdom in which there is a civil war is laid waste; and every city or family which is at discord within itself is brought to ruin. And if Satan cast out Satan, he is at war with ²⁶ himself, and how shall his kingdom escape ruin? And if I cast out dæmons through Beelzebub, ²⁷ through whom do your disciples cast them out? They shall pass sentence on you. But if I cast ²⁸ out dæmons through the Spirit of God, then the kingdom of God has commenced among you. How can one enter the house of a strong ²⁹ man and seize upon his property, without first binding the strong man? Then may his house be spoiled.

He who is not with me, is against me; and ³⁰ he who is not gathering with me, is scattering abroad.

So then I declare to you, Though every other ³¹ sin and calumny may be forgiven men, yet the calumny against the Spirit of God will not be forgiven them. And he who speaks against the ³² Son of Man may be forgiven, but he who speaks against the Spirit of God will not be forgiven, either now or hereafter. Allow that the tree ³³

Verse 32. See Luke xii. 10.

Verases 33 - 35. See Luke vi. 43 - 45.

is good and its fruit good, or maintain that the tree is bad and its fruit bad ; for a tree is known
¶ by its fruit. Ye brood of vipers ! How can you who are evil speak what is good ? For from the overflowing of the heart the mouth
§ speaks. The good man out of his treasury of good produces what is good, and the evil man out of his treasury of evil produces what is evil.
¶ But I say to you, that for every vile word which men speak, they will give account in a day of
§ judgment. For according to thy words shalt thou be declared righteous, and according to thy words shalt thou be condemned.

¶ Then some of the teachers of the Law and the Pharisees spoke, saying, Teacher, we wish
§ to see a sign from you. But he answered them, A wicked and apostate race would have a sign ; but no sign will be given it, except the sign of
¶ Jonah the prophet. For as Jonah was three days and three nights in the belly of the fish, so will the Son of Man be three days and
§ three nights in the heart of the earth. Men of Nineveh will stand before the judgment-seat with this race, and will condemn it ; for they reformed upon the preaching of Jonah ; and lo !
¶ a greater than Jonah is here. The Queen of the

South will stand before the judgment-seat with this race, and will condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is here.

When a foul spirit has gone out of a man, it ⁴⁴ passes through deserts in search of a resting-place, and finds it not. Then it says, I will return to my house whence I came; and on returning, it finds the house unoccupied, swept, and put in order. Then it goes and brings with ⁴⁵ it seven other spirits worse than itself, and they enter in and dwell there; and the last state of the man is worse than the first. So will it be with this evil race.

While he was yet addressing the multitude, ⁴⁶ lo! his mother and his kinsmen were standing without, wishing to speak with him. And some ⁴⁷ one said to him, Lo! your mother and your kinsmen are standing without, wishing to speak with you. And he said to him who told him, ⁴⁸ Who is my mother? and who are my kinsmen? And stretching out his hand toward his disciples, he said, Lo! my mother and my kinsmen! For whoever does the will of my Father in ⁴⁹ heaven is my kinsman, and kinswoman, and mother.

13 THE same day, Jesus went out from the
2 house, and sat by the shore of the lake; and
great multitudes collected round him, so that he
got into the boat and sat there; and the whole
multitude stood on the shore.

8 And he taught them many things by parables,
4 saying, Lo ! the sower went forth to sow; and
as he sowed, some seeds fell by the way-side,
5 and the birds came and picked them up. And others
fell on rocky places, where they had not
much earth ; and they sprung up forthwith, be-
6 cause they had no depth of earth ; but when
the sun was up, they were scorched, and, because
7 they had no root, withered away. And others
fell among thorns, and the thorns grew up and
8 choked them. But others fell on good ground,
and bore, some a hundred fold, some sixty, some
9 thirty fold. Let him who has ears to hear,
attend.

10 And the disciples came to him and said, Why
11 do you speak to them in parables ? And he
answered them, Because to you it is given to
know the new doctrines of the kingdom of
12 Heaven, but to them it is not given. For to

him who has, more will be given, and he shall have abundance ; but from him who has not, will be taken away even what he has. — Hence ¹⁸ it is that I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor understand. And by them is fulfilled anew the prophecy of Isaiah, which says, *You will hear indeed, but not understand ; and you will see indeed, but not perceive. For the mind ¹⁹ of this people has become gross, and their ears are dull of hearing, and they have closed their eyes ; lest they should see with their eyes, and hear with their ears, and understand with their minds, and turn from their ways, and I should heal them.** But blessed are your eyes, for they see, and your ears, for they hear. For truly I say to you, that ²⁰ many teachers and righteous men have desired to see what you behold, and have not seen ; and to hear what you hear, and have not heard. Listen, then, to the parable of the sower.

When any one hears what is taught concerning the kingdom, and understands it not, the Evil One comes, and catches away what was

Verses 16, 17. See Luke x. 23, 24.

* Isaiah vi. 9, 10.

sown in his mind. He is what was sown by the
20 way-side. And what was sown on rocky places
is he who, when he hears what is taught, in-
21 stantly receives it with joy, but, having no root
within him, lasts but a short time, and falls
away immediately when affliction or persecution
22 comes on account of the doctrine. And what
was sown among thorns is he who hears what is
taught, but the cares of this world and the de-
ceitfulness of riches choke the doctrine, so that
23 it yields no produce. But what was sown on
good ground is he who hears and understands
what is taught, and yields produce, one a hun-
dred fold, another sixty, and another thirty fold.

24 Another parable Jesus delivered to them, say-
ing, The kingdom of Heaven has been compared
25 to a man sowing good seed in his field ; but
while men slept, his enemy came and sowed
26 tares among the wheat, and went away. Now
when the wheat sprung up and bore ears, then
27 the tares also appeared. And his servants came
to the master of the family, and said to him,
Did you not sow good seed in your field ?
28 Whence, then, has it tares ? And he said to
them, An enemy has done this. Then his ser-
vants said to him, Shall we go and weed them

out? But he answered them, No; lest, while you weed out the tares, you root up the wheat along with them. Let them both grow together till the harvest; and when the harvest comes, I will say to my reapers, First collect together the tares and bind them in bundles to be burned; but gather the wheat into my granary.

Another parable he delivered to them, saying, The kingdom of Heaven is like a mustard seed, that a man takes and sows in his ground; which, though the least of all seeds, yet, when it has grown up, is the greatest of herbs, and becomes a tree, so that the birds of heaven come and rest on its branches.

Another parable he spoke to them:—The kingdom of Heaven is like leaven, which a woman takes and mixes in three measures of meal, till the whole is leavened.

All these things spoke Jesus to the multitude in parables, and without a parable he did not speak to them; so that the words of the prophet were fulfilled, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.**

* Verses 31-33. Compare Luke xiii. 18-21.

* Psalm lxxviii. 2.

¶ Then Jesus, leaving the multitude, returned home. And his disciples came to him and said, Explain to us the parable of the tares in the field. And he answered them, The sower of the good seed is the Son of Man; the field is the world; the good seed are the sons of the kingdom; and the tares are the sons of the Evil One; the enemy who sowed them is the Devil; the harvest is the end of present things; the reapers are angels. As, then, the tares are collected and burnt, so will it be when present things come to an end. The Son of Man will send his angels, and they will collect from his kingdom all that causes to sin and all those who commit iniquity, and will cast them into the fiery furnace; where will be wailing and gnashing of teeth. Then the righteous will shine like the sun, in the kingdom of their Father. Let him who has ears to hear, attend.

¶ Again, the kingdom of Heaven is like a treasure hidden in a field, which a man, having found, keeps secret; and, rejoicing over it, goes and sells all that he has, and buys that field.

¶ Again, the kingdom of Heaven is like a merchant in search of fine pearls, who, having found

one very precious pearl, goes and sells all that he has, and buys it.

Again, the kingdom of Heaven is like a net ⁴⁷ cast into the lake, bringing together fish of every kind; which, being filled, they draw ashore, ⁴⁸ and sit down and collect the good into baskets, and throw the bad away.

So will it be when present things come to an ⁴⁹ end. The angels will go forth and separate the wicked from the good, and cast them into the ⁵⁰ fiery furnace; where will be wailing and gnashing of teeth.—Have you understood all this? ⁵¹ They said to him, Yes. Then he said to them, ⁵² Thus every teacher instructed concerning the kingdom of Heaven is like the master of a family who brings out of his storehouse things new and old.

AND when Jesus had finished these parables, ⁵³ he departed thence, and, coming to his own town, ⁵⁴ he taught them in their synagogue, so that they were struck with astonishment, and said, Whence has this man such wisdom, and these mighty powers? Is he not the son of the car- ⁵⁵

penter? Is not his mother called Mary? and his kinsmen, James and Joses and Simon and
55 Judas? And are not his kinswomen all with us? Whence, then, has this man all these
57 gifts? And they took offence at him. But Jesus said to them, A teacher is not without honor, save in his own town and his own fam-
58 ily. And he did not perform many miracles there, on account of their want of faith.

14 ABOUT that time Herod the tetrarch heard the
2 fame of Jesus, and said to his attendants, This is John the Baptist; he has been raised from
the dead; and hence he has such extraordinary
3 powers. For Herod had apprehended John,
and put him in chains and cast him into prison,
on account of Herodias, his brother Philip's
4 wife; for John said to him, It is not lawful for
5 you to have her. And he was desirous to put
him to death, but was afraid of the common
people, for they regarded John as a prophet.
But when Herod's birthday was kept, the
daughter of Herodias danced before the com-

Ch. xiv. 1–12. Compare Mark vi. 14–29.

Verses 1, 2. Compare Luke ix. 7–9.

Verses 3–5. Compare Luke iii. 19, 20.

pany, and pleased Herod, so that he declared with an oath that he would give her whatever she asked ; and she, being set on by her mother, said, Give me here in a dish the head of John the Baptist. And the king was sorry ; but on account of his oaths and the guests who were present, he ordered it to be given her, and sent to have John beheaded in prison. And his head was brought upon a dish and given to the young woman, and she carried it to her mother. And his disciples came and took the body, and buried it ; and went and told Jesus.

And when Jesus heard of it, he removed thence, in the boat, to a solitary place, apart. But the multitudes, hearing of it, followed him on foot from the towns.

And when Jesus came forth, he saw a great multitude, and he had compassion for them, and healed their sick. Then, when it was evening, his disciples came to him, saying, This is an uninhabited place, and it is now late ; send the multitude away, that they may go to the villages and buy themselves food. But Jesus

Verses 13-21. Compare Mark vi. 30-44; Luke ix. 10-17
John vi. 1-13.

answered, They need not go away; do you give
17 them food. And they said to him, We have
18 here only five loaves and two fishes. Then he
19 said, Bring them here to me. And directing
the multitude to place themselves on the grass,
he took the five loaves and the two fishes, and
looking up to heaven, blessed God, and break-
ing the loaves, he distributed them to his dis-
20 ciples, and his disciples to the multitude. And
they all ate till they were satisfied; and twelve
basketfuls of the fragments which remained
21 were collected. And they who had eaten were
about five thousand men, besides women and
children.

22 And immediately after, Jesus compelled his
disciples to get into the boat and go before him
to the other side, while he sent the multitude
23 away. And after sending them away, he went
up the mountain by himself to pray; and in the
24 evening he was there alone. And the boat was
now in the midst of the lake, laboring among
25 the waves, for the wind was contrary. But in
the fourth watch of the night, he came to them,
26 walking on the lake. And when his disciples

saw him walking on the lake, they were terrified, saying, It is an apparition ; and they cried out through fear. But Jesus immediately spoke ²⁷ to them, saying, Take courage ; it is I; be not afraid. Then Peter said to him, Master, if it ²⁸ be thou, bid me come to thee on the water. And he said, Come ! And Peter got out of the ²⁹ boat to walk on the water to Jesus ; but per- ³⁰ ceiving the violence of the wind, he was afraid ; and beginning to sink, he cried out, saying, Master, save me ! And Jesus immediately ³¹ stretched out his hand and took hold of him, and said to him, Distrustful man ! why did you doubt ? And when they had got into the boat, ³² the wind ceased. Then they who were in the ³³ boat came and fell down before him, saying, Truly thou art the Son of God.

And passing over, they landed in the terri- ³⁴ tory of Gennesaret. And the men of that place, ³⁵ when they saw who he was, sent into the whole neighboring country, and brought to him all the diseased, who besought him for leave only ³⁶ to touch the fringe of his garment ; and as many as touched were made well.

15 AFTER this, the teachers of the Law and Pharisees from Jerusalem came to Jesus, saying, Why do your disciples do contrary to the tradition of the elders? for they do not wash their hands when they eat. But he answered them, And why do you, on the pretence of a tradition, do contrary to the command of God?

4 For God commanded, saying, *Honor thy father and thy mother*; and, *Let him who reviles father or mother be put to death.** But you teach, If a man say to his father or mother, Whatever I have which might benefit you is as a gift to God,

6 he shall then not honor his father or mother. Thus have you annulled the command of God by your tradition. Hypocrites! Well did the prophet Isaiah pronounce concerning you, when

8 he said, *This people honor me with their lips, but their minds are far from me. In vain do they worship me while they teach the commandments of men.*†

10 And calling the multitude to him, he said to them, Hear and understand! Not that which enters the mouth pollutes a man, but what pro-

Ch. xv. 1 - 20. Compare Mark vii. 1 - 23.

• Exodus xx. 12; xxi. 17.

† Isaiah xxix. 13.

ceeds from the mouth ; it is that which pollutes a man.

Afterward, his disciples came to him and said, 12
Do you know that the Pharisees were scandalized when they heard that speech ? But he 13
answered them, Whatever my heavenly Father has not planted is to be rooted up. Have 14
nothing to do with them. They are blind leaders of the blind ; but when the blind lead the blind, it is to fall headlong. Then Peter said 15
to him, Explain to us that dark saying. And 16
Jesus said, Are you, too, still without discernment ? Do you not understand, that what 17
enters the mouth passes into the stomach, and is cast out ? But what proceeds from the 18
mouth has its source in the mind, and it is that which pollutes a man. For in the mind is the 19
source of wicked thoughts, murder, adultery, fornication, theft, false testimony, calumny. These are what pollute a man. But to eat with 20
unwashed hands does not pollute a man.

AND Jesus departed thence, and removed to 21
the country about Tyre and Sidon. And lo ! 22

23 A Canaanitish woman of that country came forth to meet him, crying out and saying, Have compassion on me, Master, Son of David ! My daughter is grievously afflicted by a dæmon.
24 But he answered her not a word. And his disciples came and entreated him to dismiss her,
25 for she continued crying out after them. But he answered, I am sent only to the lost sheep of
26 the house of Israel. Then she came and fell down before him, saying, Master, help me !
27 And he answered, It is not right to take the children's bread to throw to the little dogs.
28 And she said, Ah, Sir ! even the little dogs eat the crumbs which fall from their master's table.
29 Then Jesus answered her, O woman ! you have great faith. Be it with you as you desire. And her daughter was well from that hour.

30 AND Jesus departed thence, and came near the lake of Galilee ; and went up the mountain, and
31 remained there. And great multitudes came to him, having with them those who were lame,
blind, dumb, maimed, and many others ; and they laid them down at the feet of Jesus, and he

healed them ; so that the multitude were filled ²¹ with admiration at hearing the dumb speak, and seeing the limbs of the maimed restored, and the lame walking, and the blind seeing ; and they gave glory to the God of Israel.

And Jesus called his disciples to him, and ²² said, I have compassion on the multitude, for they have now remained with me three days, and they have nothing to eat ; and I am not willing to send them away fasting, lest they faint on the road. And his disciples said to him, ²³ Where in this uninhabited place shall we find bread enough for such a multitude ? And Jesus ²⁴ said to them, How many loaves have you ? And they said, Seven, and a few small fishes. Then ²⁵ he directed the multitude to place themselves on the ground ; and taking the seven loaves ²⁶ and the fishes, he gave thanks to God, and broke them, and distributed them to his disciples, and his disciples to the multitude. And ²⁷ they all ate till they were satisfied ; and seven basketfuls of the fragments that remained were collected. And there were four thousand men ²⁸ who had eaten, besides women and children.

Then he sent away the multitude, and going ²⁹ on board the boat, went to the country near Magdala.

16 And the Pharisees and Sadducees came to try Jesus by asking him to show them a sign from heaven. And he answered them, At evening you say, It will be fine weather, for the sky is red ; and in the morning you say, It will be a stormy day, for the sky is red and lowering. Do you understand the appearances of the sky, and can you not understand the signs of these times ? A wicked and apostate race would have a sign ; but no sign will be given it, except the sign of Jonah the prophet. And he left them and went away.

6 Now his disciples, when they were going to the other side of the lake, forgot to take bread. 7 And Jesus said to them, See that you beware of the leaven of the Pharisees and Sadducees. 8 And they talked among themselves of what they should do, as they had brought no bread. And Jesus, knowing it, said to them, Why are you talking among yourselves, distrustful men, because you have brought no bread ? Are you yet without understanding ? And do you not remember the five loaves of the five thousand, 10 and how many basketfuls you collected ? Nor

the seven loaves of the four thousand, and how many basketfuls you collected ? How is it that ¹¹ you do not understand, that I did not speak to you of bread when I bade you beware of the leaven of the Pharisees and Sadducees ? Then ¹² they comprehended, that he had not told them to beware of the leaven for bread, but of the teaching of the Pharisees and Sadducees.

AND as Jesus was travelling near Cæsarea ¹³ Philippi, he asked his disciples, Who do men say that I, the Son of Man, am ? And they ¹⁴ answered, Some say, John the Baptist ; others, Elijah ; and others, Jeremiah, or one of the Prophets. Then he said to them, And who do ¹⁵ you say that I am ? And Simon Peter an- ¹⁶ swered, You are the Messiah, the Son of the living God. And Jesus said to him, Happy are ¹⁷ you, Simon, son of Jonah ; for this has not been made known to you by flesh and blood, but by my Father in heaven. And I in return say to ¹⁸ you, that you are, as I have named you, a Rock, and on this rock will I build my church ; and the gates of Hades shall not prevail against it.

- 19 And I will give you the keys of the kingdom of Heaven ; and what you shall forbid on earth will be forbidden in heaven, and what you shall permit on earth will be permitted in heaven.—
- 20 Then he charged them to tell no one that he was the Messiah.
- 21 From that time Jesus began to give his disciples to understand that he must go to Jerusalem, and suffer much from the elders and chief priests and teachers of the Law, and be put to death ; and that he should be restored to life on
- 22 the third day. Then Peter, taking hold of him, began to expostulate with him, saying, God be merciful to thee, Master ! It shall not be with
- 23 thee thus. But he, turning to Peter, said, Go from my sight, thou the Enemy ! thou wouldest cause me to fall ; for thou carest not for the purposes of God, but for what men desire.
- 24 Then Jesus said to his disciples, Let him who would be my follower renounce himself, and
- 25 come after me, bearing his cross. For he who would save his life, will lose it ; and he who may lose his life for my sake, will secure it.
- 26 What advantage would it be to a man, to gain the whole world with the loss of his life ? And what is there that a man will not give to pur-

chase his life ? The Son of Man is coming in ²⁷ the glory of his Father, with his angels ; and then will he render to every one according to his deeds. I tell you in truth, There are some here ²⁸ present who will not taste of death, before they see the Son of Man entering on his reign.

AND six days after, Jesus took with him Peter, ¹⁷ and James, and John the brother of James, and carried them up a high mountain apart ; and ² his appearance was changed before them, so that his face shone like the sun, and his garments were splendid as the light. And lo ! there ap- ³ peared to them Moses and Elijah talking with him. Then Peter said to Jesus, Master, it is ⁴ good for us to be here. Let us make here, if it be thy will, three tents ; one for thee, and one for Moses, and one for Elijah. While he was ⁵ yet speaking, lo ! a bright cloud spread over them, and lo ! a voice from the cloud, saying, This is my beloved Son, with whom I am well pleased. Listen to him. And the disciples, ⁶ when they heard it, fell upon their faces, and were exceedingly afraid. Then Jesus came and ⁷

touched them, and said, Rise, be not afraid.

8 Then they raised their eyes, and saw Jesus alone.

9 And as they were descending the mountain, Jesus charged them, saying, Tell what you have seen to no one, till the Son of Man has risen from the dead.

10 And his disciples questioned him, saying, Why then do the teachers of the Law say that

11 Elijah must first come? Jesus answered them,

12 "Elijah is coming to reform all things!" — But I say to you, that Elijah has already come, and they have not acknowledged him, but have treated him after their pleasure; and so will 13 the Son of Man suffer from them. Then the disciples understood that he spoke to them of John the Baptist.

14 And when they came to the multitude, a man approached him, and, falling on his knees

15 before him, said, Master, have pity on my son; for he is a lunatic, and suffers grievously; for he often falls into the fire, and often into the

16 water; and I brought him to your disciples,

17 and they could not heal him. Then Jesus said, Unbelieving and perverse race! how long shall I be with you? How long must I bear with

you? Bring him hither to me. And Jesus ¹⁸ commanded the dæmon, and it came out of him; and the boy was well from that hour.

Then the disciples came to Jesus apart, and ¹⁹ said, Why could not we cast it out? And ²⁰ Jesus said to them, Because of your want of faith; for I tell you in truth, were your faith as a grain of mustard seed, if you should say to this mountain, Remove from this place to that, it would remove, and nothing would be impossible to you. But it is only through ²¹ prayer and fasting that this race can be expelled.

AND as they were travelling in Galilee, Jesus ²² said to them, The Son of Man is about to be delivered into the hands of men, and they will ²³ put him to death; and on the third day he will be restored to life. And they were greatly afflicted.

THEN, when they had come to Capernaum, ²⁴ the receivers of the half-shekkel came to Peter, and said, Does not your teacher pay the half-shekkel? He answered, Yes. And upon his ²⁵ return to the house, before he had spoken of it, Jesus said to him, What think you, Simon?

From whom do earthly kings receive taxes or tribute-money? from their sons, or from others?
26 He said to him, From others. Jesus said to
27 him, Then the sons are free. But that we may
not give them offence, go to the lake, cast a
hook, and take the fish that first comes up; and
upon opening its mouth, you will find a shekel.
Take it, and give it to them for me and you.

18 THAT day the disciples came to Jesus, saying,
Who then is to be greatest in the kingdom of
2 Heaven? And Jesus called a child to him, and
3 placed him in the midst of them, and said, I
tell you in truth, Unless you are changed and
become as children, you will not enter the king-
4 dom of Heaven. He, then, who shall humble
himself till he is like this child, will be the
5 greatest in the kingdom of Heaven. And he
who gives a kind reception to one such child
for my sake, gives a kind reception to me.
6 But should any one cause the humblest be-
liever in me to fall away from me, it would be
better for him that he should have a millstone
hung round his neck, and be swallowed up in

Ch. xviii. Compare Mark ix. 33-47; Luke ix. 46-48.

Verses 6, 7. See Luke xvii. 1, 2.

the depths of the sea. Woe for the world on account of the hindrances to my reception! Such hindrances must exist; but woe for him through whom they exist!

If your hand or foot would cause you to fall away from me, cut it off, and cast it from you. It is better for you to enter into life having but one foot or one hand, than, having two hands or two feet, to be cast into the eternal fire. And if your eye be causing you to fall away, pluck it out and cast it from you. It is better for you to enter into life having but one eye, than, having two eyes, to be cast into the fire of hell.

See that you despise not any one of the hum-¹⁰blest of my disciples; for I tell you, that their angels in heaven continually behold the face of my Father in heaven. The Son of Man has come to save the lost. What think you? If a man have a hundred sheep, and one of them has gone astray, will he not leave the ninety-nine upon the mountains, and go and seek that which has gone astray? And if he find it, truly¹² I say to you, he rejoices more over it than over the ninety-nine which had not strayed. Even¹³

Verse 11. See Luke xix. 10.

Veres 12-14. See Luke xv. 3-7.

so it is not the will of your Father in heaven that one of the humblest of these should be lost.

15. If your brother sin against you, go alone to him, and show him his fault. If he listen to you, you have gained your brother. But if he do not listen to you, go to him yet again with one or two others, that by the testimony of two or three witnesses whatever you say may be confirmed.* And if he disregard them, tell the matter to your whole body assembled; and if he disregard them, let him be to you as a heathen and a tax-gatherer.

16. Truly I say to you, Whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven.

17. Again, I say to you, If two of you agree on earth concerning every thing which they ask, their prayers will be granted by my Father in heaven. For where two or three come together as my disciples, there am I among them.

18. Then Peter came to him and said, Master, if my brother sin against me, how often shall I forgive him? till seven times? Jesus an-

Verse 15. See Luke xvii. 3.

Verses 21, 22. See Luke xvii. 3, 4.

* See Deuteronomy xix. 15.

swered him, I say not, Till seven times; but, Till seventy times seven.—Hence the kingdom ²³ of Heaven has been compared to a certain king who would settle accounts with his servants. And while he was settling them, one was ²⁴ brought to him who owed him ten thousand talents; and as he was unable to make payment, ²⁵ his master ordered him to be sold, with his wife and children, and all that he had, for the discharge of the debt. Then the servant fell down ²⁶ before him and said, Master, have patience with me, and I will pay you all. And his master ²⁷ had compassion on him, and let him go, and forgave him the debt. But that servant, as he ²⁸ was going away, found one of his fellow-servants who owed him a hundred denarii; and he seized him by the throat, saying, Pay what you owe me. Then his fellow-servant fell at his feet and ²⁹ entreated him, saying, Have patience with me, and I will pay you. And he would not; but ³⁰ cast him into prison, till he should pay the debt. But their fellow-servants, seeing what was done, ³¹ were greatly displeased, and went and informed their master. Then his master summoned him, ³² and said, Thou wicked servant! I forgave thee all that debt at thy entreaty. Shouldst not ³³

thou too have had compassion on thy fellow-servant, as I had compassion on thee? And his master, being angry with him, delivered him over to the executioners of the law, till he should pay all that he owed. Even so will my Father in heaven do to you, if, from your hearts, you forgive not every one his brother.

19 AFTER Jesus had finished this discourse, he removed from Galilee, and went beyond the Jordan to the borders of Judæa. And great multitudes followed him; and he performed cures there.

3 AND the Pharisees came to ensnare him, and asked, May a man lawfully divorce his wife for whatever cause he will? And he answered them, Have you not read, that the Creator, in the beginning, made a male and a female?*
 5 And it is said, *For this cause shall a man leave his father and his mother, and cleave to his wife;*
 6 *and the two shall be one.*† So they are no longer two, but one. What, then, God has joined

Ch. xix. 1, 2. Compare Mark x. 1; Luke ix. 51; John vii. 10
 Verses 3 - 12. Compare Mark x. 2 - 12.

* Genesis i. 27; v. 1, 2.

† Genesis ii. 24

together, let not man put asunder. They said to him, Why then has Moses ordained, that a man may give his wife a writing of divorcement, and put her away? He said to them, Moses, on account of your perversity, allowed you to put away your wives; but in the beginning it was not so. And I say to you, Whoever puts away his wife, except for adultery, and marries another, commits adultery; and he who marries a woman who has been separated from her husband, commits adultery.

His disciples said to him, If such is the case of a man with his wife, it is better not to marry. But he said to them, All are not capable of this, but they to whom it is given. There are eunuchs who have been so from their birth; and there are eunuchs who have been made so by men; and there are others who have made themselves eunuchs for the sake of the kingdom of Heaven. Let him who is able to abstain from marriage, abstain.

THEN children were brought to him, that he might put his hands on them and pray; and his

Verse 9. See Luke xvi. 18.

Verses 13 – 15. Compare Mark x. 13 – 16; Luke xviii. 15 – 17.

disciples reproved those who brought them.

14 But Jesus said, Let the children come to me, and do not hinder them ; for to such belongs
15 the kingdom of Heaven. And having put his hands on them, he departed thence.

16 AND lo ! one came to him and said, Good teacher, what good thing shall I do to have
17 eternal life ? And he said to him, Why do you call me good ? None is good except God alone. But if you would enter into life, keep
18 the commandments. He said to him, Which ? Jesus answered, These : *Thou shalt not murder* ; *Thou shalt not commit adultery* ; *Thou shalt not steal* ; *Thou shalt not give false testimony* ; *Honor thy father and thy mother* ; and, *Thou shalt love thy neighbor as thyself.** The young man said to him, All these have I kept from my youth ; in
21 what am I still wanting ? Jesus answered him, If you would be perfect, go, sell your possessions, and give the money to the poor, and you shall have treasure in heaven ; and come, be
22 my follower. But the young man, on hearing

Ch. xix. 16—Ch. xx. 16. Compare Mark x. 17—31 ; Luke xviii.
18—30.

* Exodus xx. 12—16 ; Leviticus xix. 18.

this, went away sorrowful; for he had great possessions.

Then Jesus said to his disciples, I tell you in ²³ truth, It will be hard for a rich man to enter the kingdom of Heaven. I tell you again, It is ²⁴ easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. His disciples, when they heard this, ²⁵ were altogether confounded, and said, Who then can be saved? Then Jesus, fixing his ²⁶ eyes on them, said, By human means this is impossible, but to God all things are possible.

Then Peter said to him, Lo! we have left ²⁷ all to become your followers. What then will be our reward? And Jesus said to them, I tell ²⁸ you in truth, that you, my followers, in the re-generation, when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, ruling the twelve tribes of Israel. And ²⁹ every one who has given up houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive a hundred fold, and inherit eternal life.

But many who are first will be last, and the ³⁰ last first. For the kingdom of Heaven is like ²⁰ the master of a family who went out, at the

dawn of day, to hire laborers for his vineyard ;
2 and having agreed with them for a denarius a
3 day, he sent them into his vineyard. And
4 going out about the third hour, he saw others
5 standing in the market-place without work, and
he said to them, Do you also go into my vine-
yard, and whatever is right I will give you.
6 And they went. Again he went out about the
6 sixth and the ninth hour, and did the same. And
going out about the eleventh hour, he found
others standing, and said to them, Why are
you standing here all the day doing nothing ?
7 They answered him, Because no one has hired
us. He said to them, Do you also go into my
8 vineyard. Then in the evening the owner of
the vineyard said to his steward, Call the la-
borers, and give them their wages, beginning
9 with the last, and going on to the first. And
those who were hired about the eleventh hour
10 came, and received each a denarius. So when
those who were first hired came, they thought
they should receive more ; but they also re-
11 ceived each a denarius. Then, upon receiving
it, they murmured against the owner of the
12 property, and said, These last hired have worked
but one hour, and you have made them equal

with us who have borne the labor and the heat of the day. But he answered one of them, ¹³ Friend, I do you no wrong. Did you not agree with me for a denarius? Take what is your ¹⁴ due, and go; I will give to this man who was last the same as to you. May I not use my ¹⁵ own property as I will? Is your eye evil, because I am kind?

Thus the last will be first, and the first last. ¹⁶ For the invited are many, but the selected are few.

AND as Jesus was going up to Jerusalem, he ¹⁷ took the twelve disciples apart on the way, and said to them, Lo! we are going up to Jerusalem, ¹⁸ and the Son of Man will be delivered into the power of the chief priests and the teachers of the Law, who will condemn him to death, and ¹⁹ will deliver him into the hands of the Gentiles to be mocked, and scourged, and crucified; and on the third day he will return to life.

AFTER this the mother of the sons of Zebe- ²⁰ dee came to him with her sons, and, falling

Verses 17–19. Compare Mark x. 32–34; Luke xviii. 31–34.

Verses 20–28. Compare Mark x. 35–45.

down before him, asked him to grant her a
21 favor. And he said to her, What do you de-
sire? She answered, Grant that these my two
22 sons may sit, one on your right hand, and the
other on your left, in your kingdom. But Jesus
replied, You know not what you ask. Can
you drink of the cup of which I am to drink?
23 They said to him, We can. Then he said to
them, You will indeed drink of the same cup
with me; but to sit on my right hand and on
my left is not mine to grant, but it will be
given to those for whom it has been prepared
by my Father.

24 And when the ten heard of this, they were
25 angry with the two brothers. But Jesus called
them to him, and said, You know that the
rulers of the Gentiles lord it over them, and
their great men have them under their autho-
26 rity. It shall not be thus with you. But let
him who would be great among you minister
27 to you, and let him who would be chief among
28 you be your servant; even as the Son of Man
came not to be served, but to serve, and to give
his life to ransom many.

29 AND as they were leaving Jericho, a great

multitude accompanied him. And lo ! two blind ² men who were sitting by the way-side, when they heard that Jesus was passing by, cried out, saying, Have pity on us, Master, Son of David ! And the multitude endeavored to ³ silence them ; but they cried out the more, saying, Have pity on us, Master, Son of David ! And Jesus stopped, and called them to him, ⁴ and said, What do you wish me to do for you ? They said to him, Master, to open our eyes. ⁵ Then Jesus, having compassion on them, touched ⁶ their eyes ; and immediately their sight was restored, and they went on with him.

AND when they were near Jerusalem, having ²¹ come to Bethphage, on the Mount of Olives, Jesus sent two disciples, saying to them, Go to ² the village opposite to you, and you will immediately find an ass tied, and a colt with her. Loose her, and bring them to me. And should ³ any one say aught to you, tell him that the Master has need of them, and he will send them directly. Now this was to fulfil the words of the prophet, *Say to Zion, lo ! thy king is coming to thee, mild, and riding on an ass, and a colt,* ⁶

¶ *the foal of an ass.** And the disciples went,
and did as Jesus bade them; and brought the
ass and the colt, and put on them their cloaks,
and he sat on them. And very many of the
multitude spread their cloaks in the road;
others cut young branches from the trees, and
strewed them in the road; and the multitudes
that went before and that followed were shout-
ing, Hosanna to the Son of David! Blessed
be he who comes in the name of the **LORD**!†
Hosanna, thou in the highest heavens! And
upon his entry into Jerusalem, the whole city
was in commotion, asking, Who is he? And
the multitudes said, This is Jesus, the prophet
of Nazareth in Galilee.
And Jesus went into the temple of God, and
drove out all those who sold and bought in the
temple, and overturned the tables of the money-
changers, and the seats of those who sold
doves, and said to them, It is written, *My house*
shall be a house of prayer;‡ but you have made
it a den of robbers.§

Verses 12, 13. Compare Mark xi. 15–18; Luke xix. 45–48

* Zechariah ix. 9. See also Isaiah lxii. 11.

† See Psalm cxviii. 25, 26.

‡ Isaiah lvi. 7.

§ See Jeremiah vii. 11.

And those who were blind and lame came to ¹⁴ him in the temple, and he made them well.

But when the chief priests and the teachers ¹⁵ of the Law saw the wonders which he did, and heard the children shouting in the temple, Hosanna to the Son of David, they were angry and troubled, and said to him, Do you hear ¹⁶ what these children are saying? And Jesus answered them, Yes; have you never read, *Thou hast caused the mouths of babes and nurslings to utter praise?**

And leaving the multitude, he went out of ¹⁷ the city to Bethany, and lodged there.

And in the morning, as he was returning to ¹⁸ the city, he was hungry. And seeing a fig-tree ¹⁹ by the side of the road, he went to it, but found nothing upon it except leaves. Then he said to it, Let no fruit grow on thee hereafter. And the fig-tree immediately withered. And his disci- ²⁰ples, seeing it, were astonished, and said, How suddenly the fig-tree withered! Then Jesus said ²¹ to them, I tell you in truth, Let your faith be without distrust, and you shall not only do what

Verses 17-22. Compare Mark xi. 11-14, 19-26.

* Psalm viii. 2.

has been done to the fig-tree, but should you say to this mountain, Be thou taken up and cast into the sea, it shall be done. And whatever you may ask in prayer, if you have faith, you shall receive.

23 And when he had entered the temple, the chief priests and the elders of the people came to him while he was teaching, and said, By what authority are you acting thus? And who gave you this authority? And Jesus replied to them, I also will ask you one question, which if you answer me, I will tell you by what authority I act thus. Whence had John authority to baptize? From Heaven, or from men? And they reasoned thus with themselves:—If we say, From Heaven, he will say, Why then did you not have faith in him? but if we say, From men, there is fear of the multitude; for they all regard John as a prophet. So they answered Jesus, We do not know. And he said to them, Neither do I tell you by what authority I act thus.

24 But what think you? A man had two sons; and he came to the first, and said, Son, go, work

to-day in my vineyard. And he answered, I will not. Afterward, however, he repented and went. And he came to the other, and said the same. And he answered, I will, Sir; and went not. Which of the two did the will of his father? They said to him, The first. Jesus said to them, I tell you in truth, that the tax-gatherers and harlots are entering before you into the kingdom of God ; for John came to you as a preacher of righteousness, and you did not hearken to him, but the tax-gatherers and harlots did hearken to him ; and you, when you saw it, did not even then repent so as to hearken to him.

Hear another parable. A master of a family planted a vineyard, and fenced it round, and dug a wine-vat in it, and built a watch-tower, and let it out to husbandmen, and went away. And when the vintage came, he sent his servants to the husbandmen to receive its produce. But the husbandmen took his servants, and beat one, and killed another, and drove off another with stones. Then he sent other servants, more in number than the first ; and they treated them in the same manner. At last he sent his son to them, saying, They will respect my son.

- ¶ But the husbandmen, when they saw his son, said among themselves, This is the heir; come, let us kill him, and seize his inheritance. And they laid hold of him, and thrust him out of the vineyard, and killed him.
- ¶ What, then, will the owner of the vineyard, when he comes, do to those husbandmen?
- ¶ Some answered him, He will put those wicked men to a miserable death, and let out his vineyard to other husbandmen, who will render him its produce at the proper season. Jesus said to them, Have you never read in the Scriptures, *The stone which the builders rejected has become the corner-stone; this is the work of the Lord, and it is wonderful in our eyes?** So then I tell you, that the kingdom of God will be taken from you, and given to a nation yielding its fruits.—And he who stumbles against this stone will be sorely bruised; but him on whom it falls, it will crush to pieces.
- ¶ And the chief priests and Pharisees, when they heard these parables, knew that he was speaking of them; and they wished to seize on him, but feared the multitude, who regarded him as a prophet.

* Psalm cxviii. 22, 23.

AND Jesus spoke to them again in parables, 22
saying, The kingdom of Heaven has been com- 2
pared to a king who made a marriage-feast for
his son, and sent his servants to summon those 3
who had been invited to the feast. And they
would not come. Then he sent other servants, 4
saying, Tell those who have been invited, Lo !
I have prepared my dinner; my oxen and fatted
beasts have been killed, and all is ready; come
to the feast. Then some, making light of it, 5
went off, one to his farm, and another to his
merchandise; but the rest seized on his servants, 6
and insulted and slew them. But when the 7
king heard of it, he was enraged, and sent his
armies, and destroyed those murderers, and
burnt their city. Then he said to his servants, 8
The feast is prepared, but those invited were
not worthy. Go, therefore, and stand where the 9
roads meet, and invite whomever you find to
the feast. And the servants went forth into 10
the roads, and collected all, whomever they
found, bad and good; and the number of guests
at the feast was full. But when the king came 11
in to view the guests, he saw a man who had
not on a wedding garment; and he said to 12
him, Friend, how came you here not having a

wedding garment? And the man was struck
13 dumb. Then the king said to his servants,
Bind him hand and foot, and cast him into
the outer darkness; where will be wailing and
gnashing of teeth.

14 For the invited are many, but the selected
are few.

15 Then the Pharisees went away, and plotted
together how they might ensnare him by ques-
16 tions; and they sent to him their disciples, with
the Herodians, who said, Teacher, we know that
you are true, and teach the way of God in truth,
and fear no one; for you have no respect to
17 the rank of men. Tell us, then, what do you
think? Is it lawful to pay tribute to Cæsar, or
18 not? But Jesus, understanding their malicious
intent, said, Why do you thus question me,
19 hypocrites? Show me the tribute-money. And
20 they brought him a denarius. And he said
to them, Whose is this image and inscription?
21 They answered him, Cæsar's. Upon which he
said to them, Render, then, to Cæsar what is
22 Cæsar's, and to God what is God's. And hearing
this, they were confounded, and left him,
and went away.

THE same day, the Sadducees, who say that ²³ there is no resurrection, came to him, and questioned him, saying, Teacher, Moses said, If a ²⁴ man die without a child, his brother shall marry his wife, and raise up a son for him.* Now ²⁵ there were with us seven brothers; and the first, having married, died without a child, and left his wife to his brother. And so also the ²⁶ second, and the third, even to the seventh. Last ²⁷ of all, the woman died also. In the resurrection, ²⁸ then, whose wife will she be of the seven? for they all married her. Jesus answered them, ²⁹ You are in error, through ignorance both of the Scriptures and of the power of God. For ³⁰ those who rise neither marry nor are given in marriage, but are as the angels of God in heaven.

But, concerning the resurrection of the dead, ³¹ have you not read what was spoken to you by God, saying, *I am the God of Abraham, the God ³² of Isaac, and the God of Jacob?*† God is not the God of the dead, but of the living.

And the multitude who heard him were ³³ greatly affected by his teaching.

Veres 23 - 33. Compare Mark xii. 18 - 27; Luke xx. 27 - 40.

* See Deuteronomy xxv. 5, 6.

† Exodus iii. 6.

34 AND the Pharisees, hearing that he had put the Sadducees to silence, collected about him.
35 And one of them, a teacher of the Law, made trial of him with this question, Teacher, which
36 is the great commandment in the Law? Jesus
37 said to him, *Thou shalt love the Lord, thy God,*
with thy whole heart, and thy whole soul, and
38 *thy whole mind.** This is the first and great
39 commandment. And the second is like it:
40 *Thou shalt love thy neighbor as thyself.*† On
 these two commandments the whole Law and
 the Prophets depend.

41 AND the Pharisees having collected together,
42 Jesus questioned them, saying, What think you concerning the Messiah? Whose son is
43 he? They said to him, David's. He said to them, How then does David by the Spirit call
44 him Lord, saying, *The Lord said to my Lord,*
Sit thou at my right hand, till I make thine ene-
45 *mies thy footstool?*‡ Since, then, David calls
46 him Lord, how is he his son? And no one

Verses 34 - 40. Compare Mark xii. 28 - 34.

Verses 41 - 46. Compare Mark xii. 35 - 37; Luke xx. 41 - 44

* Deuteronomy vi. 5.

† Leviticus xix. 18.

‡ Psalm cx. 1.

could answer him a word, nor did any one from that time undertake to question him further.

THEN Jesus addressed the multitude and his 23
disciples, saying, The teachers of the Law and 2
the Pharisees sit in the seat of Moses. What- 3
ever, then, they may direct you to observe, ob-
serve and do; but do not according to their
deeds; for they say, and do not. They bind up 4
heavy burdens, hard to be borne, and lay them
on men's shoulders; but will not themselves
move them with a finger. And all their works 5
they do to be observed by men. They wear
broad phylacteries, and wide fringes to their
garments, and love the first places at feasts, and 6
the highest seats in the synagogues, and saluta- 7
tions in the public places, and to be addressed
by men, Rabbi, Rabbi. But be not you called 8
Rabbi; for you have but one teacher, and you
are all brothers: and call no man your Father 9
on earth; for you have but one Father, who is
in heaven: nor be you called leaders; for you 10
have but one leader, the Messiah: but let the 11

- 12 greatest among you be your servant; for who-
ever may exalt himself will be humbled, and
whoever may humble himself will be exalted.
- 13 Woe for you, teachers of the Law and Phari-
sees, hypocrites! for you shut the kingdom of
Heaven in the face of men; not entering your-
selves, and not suffering those who would, to
enter.
- 15 Woe for you, teachers of the Law and Phari-
sees, hypocrites! for you traverse sea and land
to gain one proselyte; and when he is gained,
you make him twofold more a child of hell
than yourselves.
- 16 Woe for you, blind guides! who say, If any
one swear by the temple, it is nothing; but
if he swear by the gold of the temple, he is
17 bound by his oath. Foolish and blind! For
which is greater, the gold, or the temple that
18 sanctifies the gold? And, If any one swear by
the altar, it is nothing; but if he swear by the
19 offering upon the altar, he is bound. Foolish
and blind! For which is greater, the offering,
20 or the altar which sanctifies the offering? He
who swears by the altar, swears by it, and by
21 all that is upon it; and he who swears by the
temple, swears by it, and by Him who dwells

within it; and he who swears by heaven, swears ²² by the throne of God, and by Him who sits upon it.

Woe for you, teachers of the Law and Phari- ²³ sees, hypocrites! for you give tithes of mint, anise, and cumin, and neglect the weightier things of the Law, justice, mercy, and truth. These should have been regarded, and the other not neglected. Blind guides! straining out a ²⁴ gnat, and swallowing a camel.

Woe for you, teachers of the Law and Phari- ²⁵ sees, hypocrites! for you make clean your cups and dishes, but they are full of rapine and injustice. Blind Pharisee! That thy cups and ²⁶ dishes may be clean, first make clean what is put into them.

Woe for you, teachers of the Law and Phari- ²⁷ sees, hypocrites! For you are like whitened sepulchres, that appear slightly without, but are full within of dead men's bones and all that is unclean. So you outwardly appear righteous to ²⁸ men, but are full within of hypocrisy and iniquity.

Woe for you, teachers of the Law and Phari- ²⁹ sees, hypocrites! For you construct the sepulchres of the Prophets, and adorn the tombs of

- 30 the righteous, and say, If we had lived in the days of our fathers, we would not have been guilty with them of the blood of the Prophets ;
31 whereby you bear testimony against yourselves that you are the sons of those who murdered
32 the Prophets. And do you fill up the measure of your fathers !
- 33 Serpents ! Brood of vipers ! How can you escape the punishment of hell ?
- 34 So then, lo ! I am sending you teachers, and wise men, and well instructed, and some of them you will kill and crucify ; and some you will scourge in your synagogues, and drive from city
35 to city ; so that upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom you murdered
36 between the temple and the altar. Truly I say to you, All will come upon this generation.
- 37 Jerusalem ! Jerusalem ! who killest the teachers from God, and stonest those who are sent to thee, how often would I have gathered thy children together as a bird gathers her young under
38 her wings, and you would not ! Lo ! your

house is left you deserted ; for I declare to you, ⁸
You will not see me henceforth, till you shall
say, Blessed be he who comes in the name of
the LORD ! And Jesus went out and left the ²⁴
temple.

AND his disciples came to ask him to look
at the buildings of the temple.

And Jesus said to them, See ye not all these ⁹
buildings ? I tell you in truth, that not one
stone here will be left standing upon another.

And as he was sitting on the Mount of ¹⁰
Olives; his disciples came to him by themselves,
saying, Tell us when this will be ; and what
will be the sign of your coming, and of the end
of present things ?

And Jesus answered them, See that no one ¹¹
deceive you ; for many will come in my name, ¹²
saying, I am the Messiah ; and they will deceive
many. And you will hear of wars and rumors ¹³
of wars : see that you be not disturbed ; for all
this must be, but the end is not yet. For na- ¹⁴
tion will rise up against nation, and kingdom
against kingdom ; and there will be famines,
and pestilences, and commotions in divers places.

- But all this is the beginning of the pangs of labor.
- Then you will be delivered up to persecution, and be put to death ; and you will be hated by all nations for my sake. And then many will fall away, and will accuse one another, and hate one another. And many false teachers will arise, who will deceive many ; and iniquity will so abound, that the love of many will become cold. But he who perseveres to the end will be blessed. And the glad news of the kingdom will be proclaimed throughout the whole world, so as to be testified to all nations ; and then will the end come.
- When, therefore, you shall see the desolating abomination, spoken of by Daniel the prophet,* standing upon holy ground,—Let him who reads understand,—then let those who are in Judaea flee to the mountains ; let not him who is on his house-top go down to take anything from his house, and let not him who is in his field return to take his clothes. Woe for such as are with child, and for such as are nursing, in

Verses 9, 13. See before, ch. x. 22.

Verses 17, 18. See Luke xvii. 31.

* See Daniel ix. 27 ; xi. 31 ; xii. 11.

those days ! Pray ye that your flight may not ²⁰ be a winter nor a Sabbath-day's journey. For ²¹ then will be great affliction, such as has not been from the beginning of the world till now, and such as there will be none like. And were ²² not those days to be shortened, all would perish ; but for the sake of the chosen, those days will be shortened.

Then, should any one say to you, Lo ! the ²³ Messiah is here ; or, He is there ; believe him not. For false Messiahs and false teachers will ²⁴ rise up, showing forth great signs and wonders, so as to deceive, if it were possible, the very chosen. Lo ! I have told you beforehand. ²⁵ Should they say to you, Lo ! he is in some soli- ²⁶ tary place ; go not forth : Lo ! he is in some private chamber ; believe it not. For the com- ²⁷ ing of the Son of Man will be like the lightning which flashes from the east to the west. But ²⁸ where the carcass is, there the eagles will gather together.

Then, immediately after the affliction of those ²⁹ days, the sun will be darkened, and the moon

Verses 23, 26, 27. See Luke xvii. 23, 24.

Verse 28. See Luke xvii. 37.

- will not give her light, and the stars will fall from heaven, and the host of heaven will be
30 shaken. And then the sign of the Son of Man will appear in heaven; and then all the tribes of the land will beat their breasts, when they shall see the Son of Man coming upon the clouds
31 of heaven with power and great glory. And he will send forth his angels with a loud sound of trumpets, to collect his chosen from the four winds, from one end of heaven to the other.
32 Take a comparison from the fig-tree. When its tender branches shoot, and its leaves are put forth, you know that summer is nigh. So, when you see all those things, know that the end is
33 nigh, at the door. I tell you in truth, that they will all take place before this generation passes
34 away. Heaven and earth may pass away, but my words cannot fail.
35 But the day and the hour none knows, not even the angels in heaven, but my Father alone.
36 But as were the days of Noah, so will be the
37 coming of the Son of Man. For as in those days, before the deluge, they were eating and drinking, marrying and giving in marriage, till

the day when Noah entered the ark ; and understood not, till the deluge came, and destroyed them all ; so also will be the coming of the Son of Man. Then two men will be in a field ; one will be taken, and one left : two women will be grinding with a mill ; one will be taken, and the other left.

Be, therefore, watchful ; for you know not at what hour your master is coming. But this you know, that if the master of a house is aware at what hour a thief is coming, he is awake, and suffers not his house to be broken into. So then be you always ready ; for in an hour in which you do not expect him, the Son of Man will come. Happy will be that servant whom his master has placed over his household to supply their food in season, if, being wise and faithful, his master, when he comes, shall find him so doing. I tell you in truth, he will give him the charge of all his substance. But should that servant, being wicked, say within himself, It will be long before my master comes ; and begin to beat his fellow-servants, and eat and drink with drunkards ; the master of that ser-

Verse 41. See Luke xvii. 35

Verses 42-51. See Luke xii. 35-46.

vant will come in a day when he does not expect him, and an hour of which he is not aware, **61** and will cut him asunder, assigning him his portion with the hypocrites ; where will be wailing and gnashing of teeth.

25 Then the kingdom of Heaven will be like ten virgins, who, taking their lamps, went forth to **2** meet the bridegroom. Five of them were wise, **3** and five were foolish. The foolish took their **4** lamps, but took no oil with them ; but the wise **5** took oil in their vessels, with their lamps. And as the bridegroom was long in coming, they all **6** grew drowsy, and fell asleep. But at midnight there was a cry, Lo ! the bridegroom is coming ! **7** go forth to meet him. Then all those virgins roused themselves, and set about trimming their **8** lamps. And the foolish said to the wise, Give us some of your oil, for our lamps are going out. **9** But the wise answered, Perhaps there will not be enough for us and you ; go rather to those **10** who sell it, and buy for yourselves. But while they were gone to buy, the bridegroom came, and those who were ready went in with him to the **11** feast ; and the door was shut. Afterward came the other virgins, and said, Master ! Master ! **12** open for us. But he answered, I tell you in truth, I know you not.

Watch, then; for you know not the day nor ¹⁴ the hour.

It will be as when a man about to go into ¹⁴ another country called his servants, and intrusted them with his property. And to one he gave ¹⁵ five talents, to another two, and to another one; to each according to his ability; and immediately set out on his journey. Then he ¹⁶ who had received the five talents went and put them to use, and made five talents more. So ¹⁷ he who had the two gained also two more. But he who had received the one talent went ¹⁸ and dug in the ground, and hid his master's money. Then after a long time the master of ¹⁹ those servants came, and settled his account with them. And he who had received the five ²⁰ talents came, and brought five talents more, saying, Master, you gave me five talents; see! I have gained beside them five talents more. His ²¹ master said to him, Well done, good and faithful servant! You have been faithful in a small matter, I will give you a higher trust. Share thou in the joy of thy master. He also who ²² had received the two talents came, and said,

Master, you gave me two talents ; see ! I have
22 gained beside them two talents more. His master said to him, Well done, good and faithful servant ! You have been faithful in a small matter, I will give you a higher trust. Share
24 thou in the joy of thy master. Then he who had received the one talent came, and said, Master, I knew you to be a hard man, reaping where you have not sown, and gathering where
25 you have not scattered seed ; and I was afraid, and went and hid your talent in the ground.
26 See ! you have your own again. But his master answered him, Bad and slothful servant ! Did you know that I reap where I have not sown, and gather where I have not scattered seed ?
27 You ought, then, to have put my money with the money-dealers, that, when I came, I might
28 receive my own with interest. Take, therefore, the talent from this man, and give it to him who
29 has the ten talents ; for to every one who has, more will be given, and he shall have abundance ; but from him who has not, even what
30 he has will be taken. And cast the worthless servant into the outer darkness ; where will be wailing and gnashing of teeth.

31 When the Son of Man comes in his glory,

and all the angels with him, he will sit on the throne of his glory, and all the nations will be ²⁷ assembled before him. And he will separate men one from another, as a shepherd separates his sheep from the goats. And he will place ²⁸ the sheep on his right hand, and the goats on his left. Then will the king say to those on ²⁹ his right hand, Come, ye blessed by my Father, take possession of the kingdom prepared for you from the foundation of the world. For I was ³⁰ hungry, and you gave me food ; thirsty, and you gave me drink ; a stranger, and you received me into your houses ; naked, and you clothed me ; ³¹ sick, and you took care of me ; in prison, and you came to me. Then will the righteous an-³² swer him, Lord, when did we see thee hungry, and give thee food ? or thirsty, and give thee drink ? When did we see thee a stranger, and receive thee into our houses ? or naked, and clothe thee ? Or when did we see thee sick, or ³³ in prison, and come to thee ? And the king ³⁴ will answer them, I tell you in truth, In doing so to one of the humblest of these my brothers, you did so to me. Then will he say also to ³⁵ those on his left hand, Depart from me, ac-³⁶cursed, into the eternal fire, prepared for the

¶ Devil and his angels. For I was hungry, and you gave me no food; thirsty, and you gave me no drink; a stranger, and you received me not into your houses; naked, and you clothed me not; sick, and in prison, and you took no care of me. Then will they also answer, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he will answer them, I tell you in truth, In not doing so to one of the humblest of these, you did not do so to me. And these will go away into eternal punishment, but the righteous into eternal life.

¶ AND when Jesus had finished all this discourse, he said to his disciples, You know that after two days will be the Passover, and the Son of Man will be delivered up to be crucified.

¶ THEN the chief priests and the teachers of the Law and the elders of the people assembled in the palace of the high-priest, whose name was Caiaphas, to devise some stratagem by

which they might get Jesus into their power,
and destroy him; but they said, Not during ⁵
the festival, lest there be a commotion among
the people.

AND Jesus being at Bethany, at the house ⁶
of Simon the leper, there came to him a woman ⁷
with an alabaster bottle of very precious oil, and
poured it upon his head as he was at table.
But his disciples, when they saw it, were dis-⁸
turbed, and said, Why was this waste? for this ⁹
might have been sold for much money, and
given to the poor. Then Jesus, perceiving this, ¹⁰
said to them, Why do you trouble the woman?
She has done for me a good deed. The poor ¹¹
you have always with you; but me you have
not always. In pouring this oil upon me, she ¹²
has done it for my burial. I tell you in truth, ¹³
Wherever the glad news may be proclaimed,
throughout the whole world, this too which she
has done will be spoken of, in remembrance of
her.

THEN one of the Twelve, called Judas Iscar ¹⁴

Verses 6–13. Compare Mark xiv. 3–9; John xii. 1–8.

Verses 14–16. Compare Mark xiv. 10, 11; Luke xxii. 3–6.

15 iot, went to the chief priests, and said, What will you give me for delivering him into your hands? And they gave him thirty pieces of
16 silver. And from that time he was seeking a good opportunity to deliver up Jesus.

17 THEN, on the first day of Unleavened Bread, the disciples came to Jesus, saying, Where will you that we should make preparation for you
18 to eat the Passover? And he directed them to go into the city to a certain person, and tell him, The Teacher says, My time is near. I will keep the Passover at your house, with my disciples.
19 And the disciples did as Jesus had directed them, and made preparation for the Passover.

20 And in the evening he placed himself at table
21 with the Twelve; and while they were eating, he said, I tell you in truth, that one of you
22 will betray me. And being greatly troubled, they began every one to say to him, Master, is it
23 I? Then he said, He who dips his hand into
24 the same dish with me will betray me. The Son of Man is going away, as has been written concerning him; but alas for him by whom

Verses 17-29. Compare Mark xiv. 12-25; Luke xxii. 7-38;
John xiii.

the Son of Man is betrayed! Well had it been for that man had he not been born. Then ²⁴ Judas, who betrayed him, said, Is it I, Rabbi? He said to him, It is.

And while they were eating, Jesus took the ²⁵ loaf, and, blessing God, broke it, and gave it to his disciples, saying, Take, eat; this is my body. And taking the cup, and giving thanks to God, ²⁷ he gave it to them, saying, Drink ye all of it; for this is my blood, the blood of the new cove- ²⁸ nant, shed for many to free them from their sins. And I tell you, I shall not drink hereafter of the ²⁹ produce of the vine, till the day when I shall drink a new kind with you in the kingdom of my Father.

And having sung a hymn, they went out to ³⁰ the Mount of Olives. Then Jesus said to them, ³¹ There is none of you whose faith in me will not be shaken this night; as it is written, *I will smite the shepherd, and the flock will be scattered.** But after my resurrection, I will lead your way ³² into Galilee.

Verses 30 - 56. Compare Mark xiv. 26 - 52; Luke xxii. 39 - 53; John xviii. 1 - 11.

* Zechariah xiii. 7.

33 Then Peter said to him, Though the faith of all others should be shaken, yet mine will never
34 be shaken. Jesus said to him, I tell you in truth, that this very night, before a cock crows,
35 you will deny me thrice. Peter said to him, I will die with you sooner than deny you. And so said all the disciples.

36 Then Jesus came with them to a place called Gethsemane, and said to them, Sit here, while I
37 go and pray yonder. And he took with him Peter and the two sons of Zebedee, and he was
38 in distress and anguish. Then he said to them, I am in exceeding distress, ready to die. Re-
39 main here and watch with me. And going on a little farther, he fell upon his face and prayed, saying, My Father, if it be possible, let this cup pass from me. But not as I will, but as thou wilt.

40 And he came to the three disciples and found them asleep, and said to Peter, So you have not
41 been able to watch with me one hour! Watch, and pray that you be not subjected to trial. The spirit may be ready, but the flesh is weak.
42 Then he went from them a second time, and prayed, saying, My Father, if this cup cannot pass from me, but I must drink it, thy will be

done. And he came and found them sleeping ⁴³ again, for their eyes were weighed down. And ⁴⁴ he left them, and went away and prayed a third time, saying the same words. Then he came to ⁴⁵ his disciples, and said to them, You are sleeping on still, and taking your rest. Lo ! the hour has come, and the Son of Man is delivered into the hands of sinners. Arise ! let us go forward ; ⁴⁶ lo ! my betrayer is here.

And while he was yet speaking, lo ! Judas, ⁴⁷ one of the Twelve, came, and with him a great multitude with swords and clubs, from the chief priests and the elders of the people. And his ⁴⁸ betrayer had given them a sign, saying, He whom I shall kiss is the man ; seize him. And ⁴⁹ immediately going up to Jesus, he said, Hail, Rabbi ! and kissed him. But Jesus said to him, ⁵⁰ Friend, why are you here ? Then the others came forward, and laid hands on Jesus, and seized him ; and lo ! one of those who were with ⁵¹ him drew his sword, and struck the servant of the high-priest, and cut off his ear. Then Jesus ⁵² said to him, Put back your sword into its place ; for all who take the sword will perish by the sword. Do you think that I could not now call ⁵³ upon my Father, who would furnish me with

¶ more than twelve legions of angels ? But how then would the Scriptures be fulfilled ? For it must be so.

¶ Then Jesus said to the multitude, You have come as against a robber, with swords and clubs, to apprehend me. I was with you day after day sitting to teach in the temple, and you did ¶ not lay hands on me. But all this has taken place, that the writings of the Prophets might be fulfilled.

Then all the disciples left him and fled.

¶ And they who had seized Jesus carried him away to Caiaphas, the high-priest ; and the teachers of the Law and the elders assembled ¶ at his house. And Peter followed Jesus at a distance to the court of the high-priest's house, and entered, and sat down with those sent to ¶ apprehend Jesus, to see the end. And the chief priests and the whole Sanhedrim sought for false testimony against Jesus to cause him to be ¶ put to death ; and they did not succeed, though many false witnesses came forward. At last, ¶ two false witnesses came forward, who said, This man affirmed, I am able to destroy the temple

Verses 57-75. Compare Mark xiv. 53-72 ; Luke xxii. 54-71 ; John xviii. 12-27.

of God, and to build it in three days. And the ⁶³ high-priest, rising up, said to him, Do you make no reply? What is it that these men testify against you? But Jesus was silent. Then the ⁶⁴ high-priest said to him, I adjure thee by the Living God to tell us if thou art the Messiah, the Son of God. Jesus said to him, I am. ⁶⁴ Moreover, I declare to you, that you are now about to see the Son of Man seated at the right hand of God, and coming on the clouds of heaven. Then the high-priest rent his clothes, ⁶⁵ saying, He has spoken blasphemy; what further need have we of witnesses? See! you have now heard his blasphemy; what is your judgment? ⁶⁶ And they answered, He deserves death.

Then they spat in his face, and buffeted him, ⁶⁷ and some slapped him in the face, saying, Mes- ⁶⁸ siah, thou prophet, tell us who it was that struck thee.

But Peter was sitting without in the court. ⁶⁹ And one of the maid-servants came up to him, and said, Surely you were with Jesus the Galilæan. But he denied it before them all, saying, ⁷⁰ I do not know what you mean. Then, as he ⁷¹ was going into the outer court, another woman saw him, and said to those who were there,

- Surely this man was with Jesus the Nazarene.
- 72 And again he affirmed, with an oath, I do not
73 know the man. Soon after, those who were
standing there came up and said to Peter,
Truly you are one of them, for your speech be-
74 trays you. Then he began to call down curses
on himself if he did not speak the truth, and to
swear that he knew not the man. And imme-
75 diately a cock crew ; and Peter remembered
what Jesus had said to him, Before a cock
crows, you will deny me thrice. And he went
out and wept bitterly.
- 27 And in the morning, early, all the chief
priests and the elders of the people consulted
together how they might procure the death of
2 Jesus. And having bound him, they carried
him before Pontius Pilate, the governor, to de-
liver him up to him.
- 11 And Jesus stood before the governor ; and
the governor questioned him, saying, Are you
the king of the Jews ? And Jesus said to him,
12 I am. And to the accusations of the chief
13 priests and elders he made no reply. Then
Pilate said to him, Do you not hear what they

are testifying against you? And he did not reply before him to a single charge, so that the governor was greatly astonished.

But at that festival it was customary for the governor to release for the multitude a prisoner, whom they would. And there was at that time a notorious prisoner, named Jesus Barabbas. The multitude then being assembled, Pilate said to them, Whom will ye that I should release for you? Jesus Barabbas, or Jesus who is called the Messiah? — For he knew that Jesus had been brought before him through the malice of his accusers. And while he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I have this day suffered much in a dream on his account.

But the chief priests and the elders persuaded the multitude to ask for Barabbas, and to demand that Jesus should be put to death. The governor said to them, Which of the two will ye that I should release for you? They replied, Barabbas. Pilate said to them, What then shall I do with Jesus who is called the Messiah? They all said, Let him be crucified. Then the governor said, Why, what crime has he com-

mitted ? But they cried out the more, Let him
24 be crucified. Then Pilate, seeing that what he
said availed nothing, but, on the contrary, that
they were growing tumultuous, took water and
washed his hands before them, saying, I am
guiltless of the blood of this innocent man.
25 Look ye to it. And all the people answered,
26 His blood be on us and on our children. Then
he released Barabbas for them, and, having or-
dered Jesus to be scourged, delivered him to be
crucified.

27 Then the soldiers of the governor carried
Jesus with them into the Prætorium, and col-
lected round him their whole band ; and having
stripped him, they put a scarlet robe on him,
29 and platted a crown of thorns and placed it on
his head, and put a reed in his right hand, and
kneeling down before him, mocked him, saying,
30 Hail, king of the Jews ! And they spat upon
him, and took the reed and struck him on the
31 head. And after making sport of him, they
took off the robe, and put on his own clothes,
and carried him away to crucify him.
32 And as they were going out of the city, they

found a man, a Cyrenæan, Simon by name, whom they compelled to carry his cross.

And when they had come to a place called ³³ Golgotha, which means *Place of the Skull*, they ³⁴ gave him vinegar mixed with bitter drugs to drink; and when he had tasted it, he refused to drink. And after nailing him to the cross, ³⁵ they divided his clothing among them, casting lots; and sat down there to guard him. And ³⁶ over his head they placed in writing the charge ³⁷ against him: *This is Jesus the King of the Jews.*

Moreover, two robbers were crucified with ³⁸ him, one on his right hand, and one on his left.

And the passers-by reviled him, nodding their ³⁹ heads, and saying, Thou who canst destroy the ⁴⁰ temple and build it in three days, save thyself! If thou art the Son of God, come down from the cross. So also, the chief priests, jesting with ⁴¹ the teachers of the Law and the elders, said, He saved others; cannot he save himself? If ⁴² he is the king of Israel, let him now come down from the cross, and we will believe him. He was confident that God was with him; let ⁴³ God deliver him now, if He favors him; for he said, I am the Son of God. And, in like man- ⁴⁴ ner, even the robbers who were crucified with him reviled him.

¶ But from the sixth hour there was darkness
over the whole country till the ninth. And about the ninth hour Jesus cried out with a loud voice, saying, *Eli ! Eli ! lama sabachthani ?* that is, *My God ! my God ! why hast thou forsaken me ?** Then some who were standing by, when they heard this, said, He is calling for Elijah. And one of them immediately ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, Hold ! let us see if Elijah will come to save him. But Jesus, after crying out again with a loud voice, expired.

¶ And lo ! the veil of the sanctuary was rent asunder from the top to the bottom ; and the earth was shaken, and the rocks were cleft, and the tombs were opened.

¶ And the centurion and those who were with him keeping guard over Jesus, when they witnessed the earthquake and what had taken place, were struck with terror, and said, Truly this was the Son of God.

¶ And many women were there looking on from a distance, who had followed Jesus from

* Psalm xxii. 1.

Galilee to render him their services ; among ⁵⁶ whom were Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And in the evening, there came a rich man of ⁵⁷ Arimathæa, named Joseph, who had himself listened to the teaching of Jesus ; and he went to ⁵⁸ Pilate, and asked for the body of Jesus. Then Pilate directed that the body should be given to him. And Joseph took the body, and wrapped ⁵⁹ it in clean linen, and laid it in his own new ⁶⁰ tomb, which he had had hewn out of the rock ; and rolling a great stone to the entrance of the tomb, he went away. And Mary of Magdala ⁶¹ was there, and the other Mary, sitting over against the sepulchre.

On the next day (that following the day of ⁶² Preparation), the chief priests and the Pharisees went in a body to Pilate, saying, Sir, we remember that this deceiver said, while living, In three days I shall be restored to life. Give directions, ⁶³ therefore, to secure the sepulchre till the third day, lest his disciples should come and steal him away, and say to the people, He has been raised

Verses 57-61. Compare Mark xv. 42-47; Luke xxiii. 50-
56; John xix. 38-42.

from the dead ; and so the last delusion should
be worse than the first. Pilate said to them,
Take a guard, go and secure it as you know
how. And they went and secured the sepulchre
with the guard, putting a seal upon the stone.

28 AND the Sabbath being over, in the dawn of
the first day of the week, Mary of Magdala and
the other Mary went to view the sepulchre.
2 And lo ! there had been a great commotion ; for
an angel of the LORD, descending from heaven,
came and rolled away the stone from the en-
trance, and sat upon it. His appearance was
like lightning, and his raiment white as snow.
4 And the guard were struck with terror at his
sight, and became as dead men.
5 And the angel said to the women, Fear not
ye ; for I know that you are seeking for Jesus
6 who was crucified. He is not here ; he has
risen, as he foretold. Come and see the place
7 where the Lord lay. And go quickly and tell
his disciples, that he has been raised from the
dead ; and lo ! he is leading your way into Gal-
ilee ; there shall ye see him. Lo ! I have told

Ch. xxviii. 1-8. Compare Mark xvi. 1-8 : Luke xxiv. 1-11 ; John xx. 1-2.

you. And they went out quickly from the tomb, ⁸ with fear and great joy, and ran to tell his disciples. And lo ! Jesus met them, saying, Hail ! ⁹ And they went up and laid hold of his feet, falling on the ground before him. Then Jesus ¹⁰ said to them, Be not afraid ; go and tell my brothers to depart into Galilee, and there they shall see me.

And as they were going, some of the guard ¹¹ entered the city, and told the chief priests all that had taken place. And they, having assem- ¹² bled with the elders, and consulted together, gave a large sum of money to the soldiers, say- ¹³ ing, Tell the people, His disciples came by night, and stole him away while we were asleep ; and should the governor hear of this, we will ¹⁴ satisfy him so as to keep you from trouble. So ¹⁵ they took the money, and did as they were taught ; and that story has been current among the Jews to this day.

And the eleven disciples went into Galilee to ¹⁶ the mountain where Jesus had directed them. And seeing him, they prostrated themselves be- ¹⁷ fore him ; but they were in doubt. Then Jesus ¹⁸ came near them and said, All power is given me in heaven and on earth. Go and make dis- ¹⁹

ciples from all nations, baptizing them to the Father, and to the Son, and to the Holy Spirit;
20 teaching them to obey all the precepts which I have given you. And lo ! I shall be with you always, till the end of present things.

THE

GOSPEL OF MARK.



THE
GOSPEL OF MARK.

1 THE beginning of the Gospel of Jesus Christ,
the Son of God.
2 Conformably to what is written in Isaiah the prophet,—*Lo! I send my messenger before thee,*
3 *to prepare thy way:** *A voice is crying in the desert, Prepare the way of the LORD, make his road*
4 *straight,†—John appeared, baptizing in the* Desert, and proclaiming a baptism of reformation for the remission of sins. And there went out to him all the country of Judæa and all the inhabitants of Jerusalem, and were baptized by him in the river Jordan, acknowledging their
6 sins. John's dress was of camel's hair, with a leathern girdle round his loins, and his food was

Ch. i. 1–11. Compare Matthew iii. 1–17; Luke iii. 1–22.

* Malachi iii. 1.

† Isaiah xl. 3.

locusts and wild honey. And he proclaimed, saying, A mightier than I is coming after me, one whose sandals I am not worthy to stoop down and unbind. I baptize you in water, but he will baptize you in the Holy Spirit.

AND in those days came Jesus from Nazareth in Galilee, and was baptized by John in the Jordan. And immediately upon coming out of the water, John saw the heavens opened, and the Spirit like a dove descending upon him. And there was a voice from the heavens, Thou art my beloved Son, with whom I am well pleased.

AND immediately the Spirit carried him forth into the Desert. And he was in the Desert forty days, tempted by Satan; and he was among the wild beasts; and the angels ministered to him.

BUT after John was apprehended, Jesus went into Galilee, proclaiming the glad news of the kingdom of God, and saying, The time is ac-

Veres 12, 13. Compare Matthew iv. 1-11; Luke iv. 1-13.

Veres 14, 15. Compare Matthew iv. 12-17; Luke iv. 14, 15.

complished, and the kingdom of God is at hand.
Reform, and believe the glad news.

- 16 AND as he was walking by the lake of Galilee, he saw Simon, and Andrew his brother, dragging a net in the lake; for they were fishermen.
- 17 And Jesus said to them, Be my followers, and I
18 will make you fishers of men. And immediately they left their nets and became his followers.
- 19 And going on a little farther, he saw James the son of Zebedee, and John his brother, likewise in their boat, putting their nets in order.
- 20 And immediately he invited them; and they, leaving their father Zebedee in the boat with the hired men, followed him.
- 21 AND they entered Capernaum; and immediately, on the Sabbath, he taught in the synagogue; and they were astonished at his teaching, for he taught them as one having authority, and not as the teachers of the Law.
- 22 And there was a man in their synagogue pos-

Verses 16 -20. Compare Matthew iv. 18 - 22; Luke v. 1 - 11.

Verses 21 - 28. Compare Luke iv. 31 - 37.

Verse 22. See Matthew vii. 28, 29.

sessed by a foul spirit, who cried out, Why dost thou trouble us, Jesus of Nazareth ? Hast thou come to destroy us ? I know who thou art,— the Holy One of God. And Jesus commanded the foul spirit, saying, Be silent, and come out of him. And convulsing him, and uttering a loud cry, it came out of him. And all were struck with astonishment, so that they questioned each other, saying, What is this ? What is this new teaching ? For he commands with authority even the foul spirits, and they obey him. And the report of him immediately spread through the whole surrounding country of Galilee.

And leaving the synagogue, they went immediately to the house of Simon and Andrew, with James and John. And Simon's wife's mother lay sick with a fever ; and they immediately spoke to him about her. And he went to her, and took her by the hand, and raised her up ; and immediately the fever left her, and she waited on them.

And in the evening, after sunset, they brought to him all who were diseased, and the dæmoni-

33 acts ; and the whole town was collected about
34 the door. And he cured many afflicted with
different diseases, and cast out many dæmons.
And he did not suffer the dæmons to speak, be-
cause they knew him.

35 And rising very early in the morning, he
withdrew to a solitary place, and there prayed.
36 And Simon and those with him followed him ;
37 and when they found him, they said, Every one
38 is in search of you. And he said to them, Let
us go into the neighboring towns, that I may
preach there also ; for to this end have I come.
39 And he preached in their synagogues through-
out all Galilee ; and cast out dæmons.

40 AND a leper came to him, entrcating and
kneeling down before him, and saying, If you
41 will, you can make me clean. And Jesus,
moved with pity, stretched out his hand and
touched him, and said to him, I will ; be thou
42 clean. And as soon as Jesus had spoken, his
43 leprosy left the man, and he was clean. And
Jesus immediately sent him away, giving him a
44 strict charge, saying, See that you say nothing

verses 35 - 39. Compare Luke iv. 42 - 44.

verses 40 - 45. Compare Matthew viii. 2 - 4 ; Luke v. 12 - 16

to any one, but go, show yourself to the priest, and make an offering for your cleansing, as Moses directed, for a proof to the people. But ⁴⁵ the man went away, and talked much about it, and spread the matter abroad, so that Jesus could no more go openly into the town, but remained without in solitary places ; and the people came to him from all parts.

AND after some days Jesus returned to Caper- ² naum ; and when it was reported that he was in the house, there was immediately so great a ² collection of people, that they could not find room even before the door ; and he taught them his doctrine. And they came to him bringing a ³ paralytic, borne by four men. And not being able to get near him on account of the crowd, they removed a part of the awning over where he was, and, breaking through, let down the bed on which the paralytic was lying. Then Jesus, ⁵ perceiving their faith, said to the paralytic, Son, your sins have been forgiven. But there were ⁶ some of the teachers of the Law sitting there, who said in their hearts, How is it that this ⁷

man speaks such blasphemies ? Who can forgive sins except God alone ? But Jesus, immediately knowing in his mind that they were thus thinking, said to them, Why think you
9 thus in your hearts ? Which is easier, to say to this paralytic, Your sins have been forgiven ; or to say, Rise, take up your bed, and walk ?
10 But that you may know that the Son of Man has authority on earth to forgive sins — he said
11 to the paralytic, I say to you, Rise, take up
12 your bed, and return home. And immediately he arose, and, taking up his bed, went out before them all ; so that they were all full of amazement, and gave glory to God, saying, We never saw anything like this.
13 And Jesus went out again to the lake ; and the whole multitude came to him, and he taught them.

14 AND passing along, he saw Levi, the son of Alpheus, sitting to receive the customs ; and said to him, Be my follower. And he arose, and went with him.
15 And while Jesus was at table in his house,

many tax-gatherers and sinners were at table together with him and his disciples ; for there were many who had followed him. And the ¹⁶ teachers of the Law and the Pharisees, seeing him eating with these tax-gatherers and sinners, said to his disciples, How is this, that he eats and drinks with these tax-gatherers and sinners ? But Jesus, hearing their question, said to them, ¹⁷ The well need not a physician, but the sick. I did not come to give an invitation to righteous men, but to sinners.

And the disciples of John and the Pharisees ¹⁸ were keeping a fast ; and they came and said to him, Why, when the disciples of John and those of the Pharisees are fasting, do not your disciples fast ? And Jesus said to them, Can the ¹⁹ companions of the bridegroom fast while the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast. But the days are coming when the bridegroom ²⁰ will be taken from them, and then will they fast. No one sews a patch of undressed cloth ²¹ upon an old garment ; for the new piece would tear away from the old garment, and a worse rent be made. And no one puts new wine into ²² old skins ; for the new wine would burst the

skins, and the wine would run to waste, and the skins be spoiled. But new wine must be put into new skins.

23 AND he was passing on the Sabbath through a field of grain; and his disciples, as they went
24 along, plucked the ears of grain. And the Pharisees said to him, See! Why are they doing on the Sabbath what the Law forbids?
25 And he said to them, Have you never read what David did, when he had need, he and those with
26 him being hungry? how he entered the house of God, in the days of Abiathar the high-priest,
and ate the show-bread, which the Law permits none but the priests to eat; and gave it to those
27 who were with him? And he said to them, The Sabbath was made for man, and not man
28 for the Sabbath. So that the Son of Man is master even of the Sabbath.

3 AND he went again into their synagogue; and
2 a man was there with a withered hand. And they were watching to see if he would heal the man on the Sabbath; that they might have an

Verses 23-28. Compare Matthew xii. 1-8; Luke vi. 1-5.
Ch. iii. 1-6. Compare Matthew xii. 9-14; Luke vi. 6-11.

accusation against him. And he said to the man with a withered hand, Stand up in the midst. And he said to them, Is it lawful on the Sabbath to do good, or to do evil ? to save life, or to destroy ? But they were silent. And looking round upon them with indignation, being grieved at the same time for the blindness of their minds, he said to the man, Stretch forth your hand. And he stretched it forth ; and his hand was restored. And the Pharisees went out immediately, with the Herodians ; and they plotted together to destroy him.

AND Jesus with his disciples left the place for ⁷ the lake. And a great multitude followed him from Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from Peræa ; and inhabitants of the country about Tyre and Sidon, a great multitude, hearing of his works, came to him. And he directed his disciples to ⁸ have a boat in readiness for him, that he might not be pressed upon by the multitude. For he ⁹ cured many, so that all who were diseased crowded upon him to touch him. And the foul ¹⁰

spirits, when they beheld him, fell down before him, and cried out, saying, Thou art the Son of God. But he strictly charged them not to make him known.

13 AND Jesus ascended the mountain, and called to him whom he would ; and they came to him.

14 And he appointed twelve to be with him, whom he should send forth to proclaim the kingdom ;

15 and he gave them power to heal diseases and to

16 cast out daemons : — Simon, whom he surnamed

17 Peter ; and James the son of Zebedee, and John the brother of James, and to these he gave the name of Boanerges, which means *Sons*

18 *of Thunder* ; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and

19 Simon the Zealot, and Judas Iscariot, the same who betrayed him.

20 AND they returned to the house. And again a multitude collected, so that they were not able even to take food.

21 And when the relations of Jesus heard of it,

they came to take charge of him, for it was said, He is out of his senses. And the teachers of ²² the Law who had come down from Jerusalem said, He is possessed by Beelzebub ; and, He casts out the dæmons through the prince of the dæmons.

And calling the multitude to him, he said ²³ to them in parables, How can Satan cast out Satan ? If there be a civil war in a kingdom, ²⁴ that kingdom must be brought to ruin ; and if ²⁵ a family be at discord within itself, that family must be brought to ruin. And if Satan contend ²⁶ against himself, and his power be divided, he must be brought to ruin and destruction. No ²⁷ one can enter the house of a strong man and seize on his property, without first binding the strong man. Then may his house be spoiled. I tell you in truth, Though all other ²⁸ sins may be forgiven the sons of men, and whatever other calumnies they may utter, yet he who ²⁹ utters calumnies against the Spirit of God will never obtain forgiveness, but is exposed to eter-

Verses 22–35. Compare Matthew xii. 22–50; Luke xi. 14–
32, and viii. 19–21.

Verses 28, 29. See Luke xii. 10.

20 nal condemnation. — Because they said, He is possessed by a foul spirit.

21 Then his kinsmen and his mother came, and,
22 standing without, sent to call him. And while
the crowd was sitting round him, some persons
said to him, Lo ! your mother and your kins-
men and kinswomen are without, and want you.
23 And he said to them, Who is my mother? or
24 my kinsmen ? And looking round upon those
who were sitting about him, he said, Behold
25 my mother and my kinsmen ! For whoever
does the will of God is my kinsman, and kins-
woman, and mother.

4 AND again, he began to teach by the shore
of the lake ; and a great multitude collected
round him, so that he got into the boat, and
sat in it, upon the lake, while the whole multi-
2 tude was on the shore. And he taught them
many things by parables, and said to them in
3 his teaching, Listen :— Lo ! the sower went
4 forth to sow ; and as he sowed, some seeds fell
by the way-side ; and the birds came and picked
5 them up. And others fell on rocky places,

where they had not much earth; and they sprung up forthwith, because they had no depth of earth; but when the sun was up, they were scorched, and, because they had no root, withered away. And others fell among thorns; and the thorns grew up and choked them, so that they yielded no produce. But others fell on good ground, and, growing up and thriving, yielded produce, and bore, one thirty fold, and another sixty, and another a hundred fold. And he said, Let him who has ears to hear, attend.

And when he was in private, those who were about him with the Twelve asked him the meaning of this parable. And he said to them, To you are given the secrets of the kingdom of God, but to those without they are all parables; so that they see indeed, but do not perceive, and hear indeed, but do not understand,—lest they should turn from their ways and be forgiven.* Then he said to them, Do you not understand this parable? How, then, will you understand all my other parables?—The sower sows the doctrine. Now there are those by the way-side,

* See Isaiah vi. 9, 10.

where the doctrine is sown, and when they have heard it, Satan immediately comes and takes away the doctrine which was sown in their
16 minds. And there are those, likewise, sown on rocky places, who, when they hear the doctrine,
17 immediately receive it with joy; but, having no root within themselves, last but a short time, and immediately fall away when affliction or persecution comes on account of the doctrine.
18 And there are those sown among thorns, who
19 hear what is taught, but the cares of the world, and the deceitfulness of riches, and the evil desires of other things, enter into them and choke
20 the doctrine, so that it yields no produce. And there are those sown on good ground, who hear the doctrine and receive it, and yield produce, some thirty fold, some sixty, and some a hundred fold.

21 And he said to them, Does the lamp come to be put under the measure or the bench, and not
22 to be set on its stand? Nothing is hidden but that it may be made known, nor was anything concealed but that it might be brought to light.
23 Let him who has ears to hear, attend.

Verse 21. See Matthew v. 15; Luke xi. 33.

Verse 22. See Matthew x. 26; Luke xii. 2.

And he said to them, Give heed to what you ²⁴ hear; your own measure and more will be given to you in return. For to him who has, more ²⁵ will be given; but from him who has not, will be taken away even what he has.

And he said, The kingdom of God is as if a ²⁶ man should scatter seed upon the ground, and, ²⁷ while he sleeps and rises night and day, the seed should spring up and grow without his knowledge. For the earth of itself brings forth, first ²⁸ the blade, then the ear, then the ripe grain upon the ear. And when the grain is ripe, he ²⁹ immediately sends in the sickle, for the time of the harvest has come.

And he said, To what shall we liken the ³⁰ kingdom of God, or what parable shall we use concerning it? It is like a mustard seed, which, ³¹ when it is sown in the earth, is the smallest of all seeds which are sown in the earth; but after ³² it is sown, it shoots up, and becomes the greatest of all herbs, and puts forth great branches, so that the birds of heaven may rest in its shade.

And in many such parables he taught the ■

people his doctrine, according to their capacity
¶ for receiving it; without a parable he did not teach them; but to his disciples he explained every thing in private.

¶ AND the same day, in the evening, he said to his disciples, Let us cross to the other side.
¶ And leaving the multitude, they took him with them, as he was, in the boat; and there were other boats with it. And a violent gust of wind arose, and the waves dashed over the boat, so that it was filling with water. And he was in the stern asleep on the rorer's seat. And they awoke him, and said, Teacher, do you not care that we are perishing? And, upon awaking, he commanded the wind, and said to the waves, Peace! Be still! Then the wind ceased, and there was a great calm. And he said to them, Why are you so fearful? How is it that you have no confidence? And they were exceedingly awe-struck, and said to one another, Who then is this, that even the wind and the waves obey him?

5 And they arrived on the other side of the

Ch. iv. 35 - Ch. v. 20. Compare Matthew viii. 16, 18, 23 - 34; Luke viii. 22 - 39.

lake, in the country of the Gadarenes. And immediately upon his leaving the boat, a man met him coming from the tombs, possessed by a foul spirit, who dwelt in the tombs, and who could not be bound even with chains. For he had often had fetters and chains put upon him, and the chains had been snapped asunder by him, and the fetters broken ; and no one could master him. And continually, day and night, among the tombs and on the mountains, he was crying out, and wounding himself with stones. But seeing Jesus from a distance, he ran and fell down before him, and cried with a loud voice, Why dost thou trouble me, Jesus, Son of the Most High God ? I adjure thee by God not to torment me. For Jesus was about to say to the foul spirit, Depart from the man. And he asked him, What is your name ? And the man said to him, Legion is my name ; for we are many. And he entreated Jesus earnestly not to send them out of the country. Now there was a great herd of swine feeding there on the mountain. And the dæmons besought him, saying, Send us to the swine, that we may go into them. And he immediately gave them leave. And the foul spirits left the man, and

went into the swine. And the herd, about two thousand, rushed down the steep into the lake,
¶ and were drowned in the lake. And those who were tending them fled, and told the news in the town and in the country. And the inhabitants went out to see what had been done ; and coming to Jesus, beheld the dæmoniac, him that had the Legion, sitting, clothed, and in his right mind ; and they were afraid. And those who had seen, told them how it was with the dæmoniac, and about the swine ; and they besought him to leave their neighborhood.

¶ And when he was going on board the boat, the dæmoniac entreated to go with him. Jesus, however, did not permit him ; but said to him, Go home to your family, and tell them what the LORD has done for you, in his compassion. So he went away, and proclaimed throughout the Decapolis what Jesus had done for him. And all were struck with astonishment.

¶ And when Jesus had crossed again, in the boat, to the other side, a great multitude collected about him on the shore of the lake.

¶ And lo ! one of the rulers of the synagogue,

Verses 21 - 43. Compare Matthew ix. 1, 18 - 26 ; Luke viii.
40 - 56.

Jaïrus by name, came, and as soon as he saw him fell at his feet, and earnestly besought him, ²⁴ saying, My little daughter is at the point of death; come and lay your hands on her, that she may be saved and live. And Jesus went ²⁵ with the ruler; and a great multitude followed and pressed upon him.

And a certain woman who had had a flowing ²⁶ of blood for twelve years, and had suffered ²⁷ much under the hands of many physicians, and had spent all that she had without any ben-
efit, but rather growing worse, having heard ²⁸ about Jesus, came behind in the throng, and touched his garment; for she said, If I can but ²⁹ touch his garments, I shall be made well. And ³⁰ immediately the source of her blood was dried up, and she felt in her body that she was cured of her affliction. And Jesus immediately per-
ceiving within himself that power had gone out from him, turned to the multitude, and said, Who touched my garments? And his disci-
ples said to him, You see how the crowd presses on you, and do you ask, Who touched me? And he looked round to see her who had done ³² it; and the woman, full of awe, and trembling, ³³ knowing what had taken place within her, came

and fell at his feet, and told him the whole
¶ truth. And he said to her, Daughter, your
faith has made you well; go, be in peace, and
be free from your affliction.

¶ While he was speaking, there came some per-
sons from the house of the ruler of the syna-
gogue, who said, Your daughter is dead; why
do you trouble the teacher any further? But
Jesus, on hearing these words, said to the ruler
of the synagogue, Fear not; only have faith.

¶ And he allowed no one to follow him, except
Peter, and James, and John the brother of

James. And when he came to the house of the
ruler of the synagogue, he found there a crowd
weeping and making loud lamentations. And
upon entering, he said, Why is this confusion
and weeping?

The child is not dead, but sleep-
ing. And they laughed at him. But putting
them all out, he took with him the father and
mother of the child, and those disciples who
had accompanied him, and entered the room

where she was. And taking hold of her hand,
he said to her, *Talitha, cumi*; which means,
¶ *Little girl, I say to thee, arise.* And the little
girl immediately arose, and walked about; for
she was twelve years old. And her parents

were exceedingly moved ; and he charged them strictly not to make the matter known to any one ; and directed that food should be given her.

AND Jesus departed thence, and went to his own town, with his disciples. And on the Sabbath he taught in the synagogue ; and many heard him and were struck with astonishment, and said, Whence has this man these gifts ? and what is this wisdom which has been given him ? And such miracles are performed by him ! Is not this man the carpenter, the son of Mary, and kinsman of James and Joses and Judas and Simon ? And are not his kinswomen here among us ? And they took offence at him. But Jesus said to them, A teacher is not without honor, save in his own town, and among his kinsmen, and in his own family. And he could do no miracle there, except laying his hands on a few sick persons and healing them. And he wondered at their want of faith ; and went round teaching in the neighboring villages.

AND Jesus called to him the Twelve, and sent them out, two by two. And he gave them
¶ power over foul spirits, and directed them to take nothing for their journey, but a staff only ; no bag, no food, and no money in their girdles ;
¶ but to go with sandals on their feet, and not to put on two tunics. And he said to them, Wherever you may enter a house, there remain till you leave the place. And wherever they may not welcome you nor hearken to you, when you go thence, shake off the dust from the soles of your feet, as a testimony against them.
¶ And they went and preached reformation ; and cast out many dæmons, and anointed many sick people with oil, and healed them.

¶ AND Herod the king heard of Jesus (for his name was spread abroad), and said, John the Baptist has been raised from the dead, and hence he has such extraordinary powers. Others said, He is Elijah ; and others, He is a prophet, like one of the old prophets. But Herod, when he

Verses 7 - 11. Compare Matthew x. 5 - 15 ; Luke ix. 1 - 5

Verses 12, 13. Compare Luke ix. 6.

Verses 14 - 29. Compare Matthew xiv. 1 - 12.

Verses 14 - 16. Compare Luke ix. 7 - 9.

heard of him, said, He is John, whom I beheaded; he has been raised from the dead. For ¹⁷ Herod had sent to have John apprehended and confined in prison, in chains, on account of his own marriage with Herodias, his brother Philip's wife. For John said to Herod, It is not ¹⁸ lawful for you to have your brother's wife; so ¹⁹ that Herodias was enraged against him, and wished to procure his death, but could not. For Herod stood in awe of John, knowing him ²⁰ to be a righteous and holy man, and regarded him with respect, and did many things at his suggestion, and listened to him willingly. But on the festival of Herod's birthday, when ²¹ he was giving an entertainment to the chief officers of his court and army, and to the principal men of Galilee, the daughter of Herodias ²² came in and danced, and pleased Herod and his guests so much, that the king said to the girl, Ask whatever you will, and I will give it to you. And he affirmed with an oath, Whatever you ²³ may ask I will give you, to the half of my kingdom. Then she went out and said to her ²⁴ mother, What shall I ask? And her mother

25 answered, The head of John the Baptist. And she came directly with haste to the king, and made her request, saying, I desire that you would give me now, in a dish, the head of John
26 the Baptist. And the king was much troubled; yet, on account of his oaths and of the guests
27 who were present, he would not refuse her; and immediately sent one of his guards with an order to bring John's head. So the guard went
28 and beheaded John in prison, and brought his head in a dish, and gave it to the girl, and she
29 gave it to her mother. And his disciples, when they heard of it, came and took the body, and laid it in a tomb.

30 AND the Apostles collected about Jesus, and
31 told him all they had done and taught. And he said to them, Come by yourselves apart into some solitary place, and rest there a little while (for so many were coming and going, that they had no opportunity even to take food).

32 And they went in the boat to a solitary place,
33 apart. But many saw and knew them as they were going, and ran along the shore from all the neighboring towns, and came there.

And when Jesus came forth, he saw a great ³⁴ multitude, and felt compassion toward them, for they were as sheep not having a shepherd ; and he taught them for a long time. And late in ³⁵ the day, his disciples came to him, and said, This is an uninhabited place, and it is now late ; send them away, that they may go to the farm- ³⁶ houses and villages round about, and buy themselves food ; for they have nothing to eat. But ³⁷ Jesus answered, Do you give them food. And they said to him, Shall we go and buy bread at the cost of two hundred denarii, and give them to eat ? And he said to them, How many loaves ³⁸ have you ? Go and see. And when they knew, they said, Five, and two fishes. And he direct- ³⁹ ed them to make all the people place themselves in companies upon the green grass ; and they ⁴⁰ arranged themselves in companies of fifty and a hundred. Then he took the five loaves and the ⁴¹ two fishes, and, looking up to heaven, blessed God, and broke the loaves, and gave them to his disciples to distribute, and divided the two fishes among them all. And they all ate till ⁴² they were satisfied. And twelve basketfuls of ⁴³ the fragments of the loaves and of the fishes were collected. And there were five thousand ⁴⁴ men who had eaten of the loaves.

¶ And immediately after, Jesus compelled his disciples to get into the boat, and to go before him to the other side, to Bethsaida, while he sent the multitude away. And after dismissing the multitude, he went up the mountain to pray.
¶ And in the evening, the boat was in the midst of the lake, and he was alone upon the land.
¶ And he saw them laboring with their oars, for the wind was contrary. And about the fourth watch of the night, he came to them, walking on the lake, and wished to join them. But when they saw him walking on the lake, they thought it was an apparition, and cried out; for they all saw him, and were terrified. Then Jesus immediately spoke to them, saying, Take courage; it is I; be not afraid. And he got into the boat with them, and the wind ceased; and they were exceedingly astonished,—beyond measure. For they did not comprehend, notwithstanding the miracle of the loaves; for they were slow to understand.

¶ And they crossed over to the territory of Gennesaret, and landed. And upon their leaving

Verses 45–52. Compare Matthew xiv. 22–33; John vi.
14–21.

Verses 53–56. Compare Matthew xiv. 34–36

the boat, the inhabitants, immediately knowing who he was, ran through all the neighboring country to bring the sick on beds to the place where they heard of his being. And whenever he entered a village or town or hamlet, they laid their sick in the public square, and besought him to let them touch even the fringe of his garment; and all who touched it were made well.

AND Pharisees and some teachers of the Law, 7
who had come from Jerusalem, collected about Jesus, and saw some of his disciples eating with unwashed hands. Now the Pharisees, and the Jews in general, never eat without washing their hands in obedience to the tradition of the elders; and on coming from the market, they do not eat till they have washed themselves; and they have many such traditional observances, as the washing of cups, pots, brazen vessels, and the benches for the table. So the Pharisees and the teachers of the Law questioned him, Why do your disciples not conform to the tradition of the elders, but eat with un-

6 clean hands ? And he answered them, Well did the prophet Isaiah pronounce concerning you hypocrites, as it is written, *This people honor me with their lips, but their minds are far*
7 *from me. In vain do they worship me while they*
8 *teach the commandments of men.** For you neglect the command of God, and observe the traditions of men ; washing pots and cups, and
9 doing many other such things. Well do ye, in setting aside the command of God, that you may
10 keep your traditions ! For Moses said, *Honor thy father and thy mother ;* and, *Let him who re-*
11 *viles father or mother be put to death.†* But you teach, A man may say to his father or mother, Whatever I have that might benefit you is
12 *Corban,* (that is, *a gift to God,)* and then you do not permit him to do anything for his father
13 or mother ; annulling the command of God by your tradition. And many like things do ye.
14 And calling all the multitude to him, he said,
15 Hear me all, and understand. Nothing that passes into a man from without can pollute him ; but the things which proceed from him
16 are what pollute a man. Let him who has ears to hear, attend.

* Isaiah xxix. 13.

† Exodus xx. 12 ; xxi. 17.

And when he returned home from the multitude, his disciples questioned him concerning that dark saying. And he said to them, Are you too so dull of comprehension? Do you not understand, that nothing from without which passes into a man can pollute him? for it does not pass into his mind, but into his body, whence all its impurity is cast forth. And he said, What proceeds from a man is what pollutes a man. For from within, from the mind of man, proceed wicked thoughts, adulteries, fornications, murders, thefts, inordinate desires, malicious deeds, fraud, unbridled passion, envy, calumny, arrogance, madness. All these evil things proceed from within, and they pollute a man.

AND he departed thence, and went to the confines of Tyre; where having entered a house, he wished not to be known, but could not remain private. For a woman whose little daughter was possessed by a foul spirit heard of him, and came and fell at his feet, and entreated him to cast out the dæmon from her

daughter. She was a Gentile, a Syro-Phænician
27 by birth. But Jesus said to her, Let the children be satisfied first; for it is not right to take the children's bread to throw to the little dogs.
28 And she said to him, Ah, Sir! even the little dogs under the table eat the children's crumbs.
29 And he said to her, For thus speaking, go; the
30 dæmon has gone out of your daughter. And returning home, she found the dæmon gone, and her daughter lying on her bed.

31 AND again, leaving the neighborhood of Tyre, he returned, by way of Sidon, to the lake of
32 Galilee, through the Decapolis. And they brought to him a deaf person, who had an impediment in his speech, and besought Jesus to
33 put his hand upon him. And, taking him aside from the multitude, he put his fingers in his
34 ears, and spat, and touched his tongue; and looking up to heaven, he sighed deeply, and said to him, *Ephphatha*, that is, *Be thou opened*.
35 And immediately his ears were opened, and his tongue loosened, and he spoke plainly.
36 And he charged them to tell no one. But the more he charged them, the more did they
w make proclamation. And they were most ex-

ceedingly astonished, and said, He succeeds in all things ; he makes the deaf to hear, and the dumb to speak.

AT this time, the multitude being very great, ¹ and having nothing to eat, Jesus called his disciples to him, and said to them, I have compassion ² on the multitude, for they have now remained with me three days, and they have nothing to eat ; and if I send them home fasting, ³ they will faint on the road ; for some of them have come from afar. And his disciples answered him, How in this uninhabited place can any one find bread for them ? And he asked ⁴ them, How many loaves have you ? And they said, Seven. Then he directed the multitude to ⁵ place themselves on the ground ; and taking the seven loaves, he gave thanks to God, and broke them, and distributed them to his disciples to set before the multitude ; and they did so. And they had a few small fishes ; and after ⁷ blessing God, he directed that these should be set before them also. And they ate till they ⁸ were satisfied ; and seven basketfuls of the

- 9 fragments that remained were collected. And those who had eaten were about four thousand.
10 Then he sent them away; and immediately going on board the boat with his disciples, he went to Dalmanutha.
11 And the Pharisees came out and began to dispute with him, seeking from him a sign from
12 heaven, to try him. And, sighing deeply, he said, Why does this race seek for a sign? I tell
13 you in truth, No sign will be given it. And he left them, and went on board the boat again,
and crossed to the other side.
14 And they had forgotten to take bread, and
15 had with them in the boat only one loaf. And he charged them, saying, See that you have
nothing to do with the leaven of the Pharisees
16 and the leaven of Herod. And they talked together of what they should do, as they had no
17 bread. And Jesus, knowing it, said to them,
Why are you talking together because you have
no bread? Are you yet without understanding
and perception? Are your minds still blinded?
18 Having eyes, do you not see? and having ears,
do you not hear? And do you not remember?

When I broke the five loaves for the five thousand, how many basketfuls of fragments did you collect ? They said to him, Twelve. And when I broke the seven loaves for the four thousand, how many basketfuls of fragments did you collect ? And they said, Seven. Then he said to them, How is it that you do not understand ?

AND he went to Bethsaida ; and they brought to him a blind man, and besought him to touch him. And he took the blind man by the hand, and led him out of the village ; and spitting on his eyes, and putting his hands on him, he asked him if he saw any thing ; and he looked up and said, I see men walking, looking like trees. Then Jesus again put his hands on his eyes, and made him look up ; and his sight was restored, and he saw them all clearly. And he sent him home, saying, Go not into the village, nor tell any one in the village.

AND Jesus went thence with his disciples to the villages round about Cæsarea Philippi.

Ch. viii. 27—Ch. ix. 1. Compare Matthew xvi. 13—28 ;
Luke ix. 18—27.

And on the way, he asked his disciples, Who
28 do men say that I am? And they answered,
Some say, John the Baptist; others, Elijah;
29 and others, one of the Prophets. Then he said
to them, And who do you say that I am? And
30 Peter answered, You are the Messiah. And he
charged them to tell no one concerning him.

31 And he taught them that the Son of Man
would be rejected by the elders and chief priests
and teachers of the Law, and suffer much from
them, and be put to death, and within three
32 days rise again. And he spoke thus to them
plainly. Then Peter, taking hold of him, began
33 to expostulate with him. But he, turning to
him, and looking at his disciples, rebuked Peter,
saying, Go from my sight, thou the Enemy!
for thou carest not for the purposes of God, but
for what men desire.

34 And calling together the multitude with his
disciples, he said to them, Whoever would be
my follower must renounce himself, and come
35 after me, bearing his cross. For he who would
save his life, will lose it; and he who may lose
his life for the sake of me and of the glad news,
36 will save it. What advantage would it be to a
man to gain the whole world with the loss of

his life? And what is there a man will not give to purchase his life? Of him who shall be ashamed of me and of my words, among this apostate and sinful race, will the Son of Man be ashamed, when he comes in the glory of his Father, with the holy angels. And he said to them, I tell you in truth, There are some here present who will not taste of death, before they see that the kingdom of God has come with power.

AND six days after, Jesus took with him Peter and James and John, and carried them alone up a high mountain apart; and his appearance was changed before them, and his garments became glittering, very white, as no fuller on earth could whiten them. And there appeared to them Elijah, with Moses; and they were talking with Jesus. Then Peter said to Jesus, Rabbi, it is good for us to be here. Let us make three tents, one for thee, and one for Moses, and one for Elijah; for he did not know what he was saying, they were so terrified. And a cloud spread over them, and a voice came

from the cloud, This is my beloved Son ; listen
8 to him. And looking round immediately, they
no longer saw any one but Jesus alone with
themselves.

9 And as they were descending the mountain,
Jesus charged them to give no account of what
they had seen to any one, before the Son of
10 Man should have risen from the dead. And
they kept these words in mind, questioning one
another what 'rising from the dead' might mean.

11 And they questioned him, saying, The teachers
of the Law say that Elijah must first come.

12 And he answered them, "Elijah is to come first,
and reform all things!" — How then has it
been written concerning the Son of Man, that
13 he will suffer much, and be contemned ? But
I say to you, both that Elijah has come, and
that they have treated him after their pleasure,
as it has been written concerning him.

14 And when he came to his disciples, he saw a
great crowd about them, and the teachers of the
15 Law disputing with them. And immediately
the whole multitude, upon seeing him, was
struck with awe, and running toward him, sa-
16 luted him. And he asked them, What are you
17 disputing about together ? And one of the mul-

titude answered, Teacher, I brought to you my son, who has a dumb spirit; and when it seizes ¹⁸ him, it throws him down, and he foams at his mouth, and gnashes his teeth, and becomes insensible; and I spoke to your disciples to cast it out, and they were not able. Then Jesus ¹⁹ said to them, Unbelieving race! How long shall I be with you? How long must I bear with you? Bring him to me. And they ²⁰ brought him to him; and as soon as he saw Jesus, the spirit convulsed him; and falling down, he rolled upon the ground, foaming at his mouth. And Jesus questioned his father, ²¹ How long has it been thus with him? And he answered, From a child. And often it casts ²² him into the fire, and into water, to destroy him. But if you can do any thing, have pity on us, and help us. Then Jesus said to him, What ²³ means this ‘If you can’? All things can be done for him who has faith. And immediately ²⁴ the father of the child, crying out with tears, said, I have faith; help thou my want of faith. Then Jesus, seeing that the multitude was run- ²⁵ ning together to the spot, rebuked the foul spirit, saying to it, Thou dumb and deaf spirit, I command thee, come out of him, and enter

26 him no more. And uttering a cry, and convulsing him much, it came out of him. And he was as if dead; so that many said, He is dead.
27 But Jesus, taking him by the hand, raised him, and he stood up.

28 And when Jesus had entered a house, and was apart with his disciples, they asked him,
29 Why could not we cast it out? And he said to them, It is only through prayer and fasting that this race can be expelled.

30 And departing thence, they journeyed through Galilee; and he would not that any one should
31 know where he was. For he was teaching his disciples, and telling them, The Son of Man is about to be delivered into the hands of men, and they will put him to death; and after being put to death, he will return to life on
32 the third day. But they knew not what he meant by these words, and were afraid to question him.

33 And they arrived at Capernaum; and when he was in the house, he asked them, What were
34 you disputing about on the road? And they

were silent ; for they had been disputing with each other on the road, which was greatest And sitting down, he called the Twelve, and ³⁵ said to them, If any one would be first, he must be the last of all and the servant of all. And ³⁶ he took a child and placed him in the midst of them, and taking him in his arms, he said to them, He who gives a kind reception to such a ³⁷ child for my sake, gives a kind reception to me, and he who welcomes me, welcomes not me, but Him who sent me.

(Then John said, Teacher, we saw one not of ³⁸ our company casting out daemons by your name, and we forbade him, because he is not of our company. But Jesus said, Forbid him not ; for ³⁹ no one who does a marvel in my name can at the same time speak ill of me. Whoever is ⁴⁰ not against you, is for you.)

I tell you in truth, Whoever shall give you a ⁴¹ cup of water to drink, because you are followers of the Messiah, will not fail of his reward. But ⁴² should any one cause the humblest believer in me to fall away from me, it would be better for

Verse 41. See Matthew x. 42.

Verse 42. See Luke xvii. 2.

him to have a millstone hung round his neck, and be cast into the sea.

42 If your hand would cause you to fall away from me, cut it off. It is better for you to enter into life having but one hand, than, having two hands, to go into hell, into the unquenchable fire. 45 And if your foot would cause you to fall away, cut it off. It is better for you to enter into life having but one foot, than, having two feet, to be sent into hell. And if your eye be causing you to fall away, pluck it out. It is better for you to enter the kingdom of God having but one eye, than, having two eyes, to 48 be cast into hell, *where their worm dies not, and the fire is not quenched.**

49 For every one will be salted with fire, and every sacrifice will be salted with salt.

50 Salt is good; but if the salt lose its saltiness, with what will you restore it?

Share salt among you, and be at peace with each other.

10 AND Jesus departed thence, and went to the

Verse 50. See Matthew v. 13; Luke xiv. 34.

Ch. x. 1 - 12. Compare Matthew xix. 1 - 12.

Verse 1. Coincident with Luke ix. 51; John vii. 10.

* See Isaiah lxvi. 24.

borders of Judæa, through the country beyond the Jordan. And multitudes again collected round him; and as he was wont, he again taught them.

AND certain Pharisees came and questioned ² him thus: Is it lawful for a man to divorce his wife?—with a design to ensnare him. But ³ he answered them, What did Moses command you? They said, Moses permitted a man to ⁴ write a bill of divorcement, and put her away.* Then Jesus said to them, Moses wrote you this ⁵ direction on account of your perversity. But ⁶ in the beginning of the creation, God made a male and a female.† *For this cause shall a man* ⁷ *leave his father and mother, and cleave to his*
wife; and the two shall be one.‡ So they are ⁸ no longer two, but one. What, then, God has ⁹ joined together, let not man put asunder.

And in the house, his disciples questioned ¹⁰ him again about the same thing. And he said to ¹¹ them, Whoever puts away his wife and marries another, commits adultery with her; and if a ¹² woman put away her husband and be married to another, she commits adultery.

* See Deuteronomy xxiv. 1.

† See Genesis i. 27; v. 1, 2.

‡ Genesis ii. 24.

13 AND they brought children to him, for him to touch them ; and his disciples reproved those
14 who brought them. But Jesus, observing this, was displeased, and said to them, Let the children come to me ; hinder them not ; for to such
15 belongs the kingdom of God. I tell you in truth, He who receives not the kingdom of God
16 as a child, will not enter it. And he took them in his arms, and put his hands upon them, and blessed them.

17 AND as he was setting out to journey, one ran up to him, and falling on his knees before him, asked him, Good teacher, what shall I do
18 to have eternal life ? And Jesus said to him, Why do you call me good ? None is good except God alone. You know the commandments, *Do not commit adultery; Do not murder; Do not steal; Do not give false testimony; Do not defraud; Honor thy father and thy mother.** And he answered him, Teacher, all these have I kept

Verses 13 - 16. Compare Matthew xix. 13 - 15 : Luke xviii. 15 - 17.

Verses 17 - 31. Compare Matthew xix. 16 - xx. 16, Luke xviii. 18 - 30.

* See Exodus xx. 12 - 17

from my youth. And Jesus, looking at him ²¹ with affection, said, One thing remains for you to do. Go, sell whatever you have, and give the money to the poor, and you shall have treasure in heaven ; and come, be my follower. But at these words his countenance fell, and he ²² went away sorrowful ; for he had great possessions.

Then Jesus, looking round on his disciples, ²³ said to them, How hardly will those who have wealth enter the kingdom of God ! But the ²⁴ disciples were struck with astonishment at his words. Then Jesus again said to them, Children, how hard it is for those who confide in wealth to enter the kingdom of God ! It is ²⁵ easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. And they were beyond measure confounded, saying one to another, Who then can be saved ? But Jesus, fixing his eyes on them, ²⁷ said, By human means this is impossible, but not to God ; for to God all things are possible.

Then Peter said to him, Lo ! we have left all ²⁸ to become your followers. Jesus answered, I ²⁹ tell you in truth, There is none who has given up house, or brothers, or sisters, or father, or

mother, or wife, or children, or lands, for the
80 sake of me and of the glad news, who shall not receive a hundred fold more in the time which now is, houses, and brothers, and sisters, and mothers, and children, and lands, in the midst of persecution ; and in the world to come, eternal life.

81 But many who are first will be last ; and the last, first.

¶ AND they were on the road going up to Jerusalem, and Jesus was leading the way ; and they were astonished, and followed him in fear. And again, taking the Twelve apart, he told
82 them what was about to befall him :— Lo ! we are going up to Jerusalem, and the Son of Man will be delivered into the power of the chief priests and the teachers of the Law, and they will condemn him to death, and deliver him into
83 the hands of the Gentiles, who will mock him, and scourge him, and spit upon him, and put him to death ; and on the third day he will return to life.

AND James and John, the sons of Zebedee, went to him and said, Teacher, we would that you should do for us what we may ask. And ³⁶ he said to them, What would you that I should do for you ? And they said to him, Grant that ³⁷ one of us may sit on your right hand, and the other on your left, in your glory. But Jesus ³⁸ said to them, You know not what you ask. Can you drink of the cup of which I drink, and be baptized with the baptism with which I am baptized ? And they said to him, We can. ³⁹ Then Jesus said to them, You will indeed drink of the cup of which I drink, and be baptized with the baptism with which I am baptized ; but to ⁴⁰ sit on my right hand and on my left is not mine to grant, but it will be given to those for whom it has been prepared.

And when the ten heard of this, they were ⁴¹ angry with James and John. But Jesus called ⁴² them to him, and said, You know that the rulers of the Gentiles lord it over them, and their great men have them under their authority. It shall not be thus with you ; but he who ⁴³ would be great among you must minister to

¶ you, and he who would be chief among you
must be servant of all ; even as the Son of Man
came not to be served, but to serve, and to give
his life to ransom many.

¶ AND they came to Jericho. And as he was
leaving Jericho, with his disciples and a great
multitude, the son of Timæus, blind Bartimæus,
was sitting by the way-side begging. And when
he heard that it was Jesus the Nazarene, he
cried out, saying, Jesus, Son of David, have pity
on me ! And many endeavored to silence him.
But he cried out the more, Son of David, have
pity on me ! And Jesus stopped, and directed
him to be called. And they called the blind
man, saying to him, Be of good courage ; rise,
he calls you. And he threw off his cloak, and
rose, and came to Jesus. And Jesus said to
him, What do you wish me to do for you ?
And the blind man answered him, My Master,
to restore my sight. Then Jesus said to him,
Go ; your faith has saved you. And immedi-
ately his sight was restored, and he accompanied
Jesus on the way. —

Verses 46 - 52. Compare Matthew xx. 29 - 34 ; Luke xviii
35 - 43.

AND as they were coming near to Jerusalem, 11 at Bethphage and Bethany, on the Mount of Olives, he sent two of his disciples, saying to 2 them, Go to the village opposite to you, and, immediately on entering it, you will find a colt tied, on which no man has sat ; loose it, and bring it. And should any one say to you, Why are 3 you doing this ? tell him that the Master has need of it, and he will send it here directly. And they went, and found a colt tied at a 4 door, without, in the open street ; and they loosed it. And some of those who were standing by said to them, What are you about, loos- 5 ing the colt ? But they answered as Jesus had 6 directed ; so the men let them go. And they 7 brought the colt to Jesus, and put their cloaks upon it, and he sat upon it. And many spread 8 their cloaks in the road ; others cut leafy branches from the trees, and strewed them in the road. And those who went before and 9 those who followed were shouting, Hosanna ! Blessed be he who comes in the name of the LORD ! * Blessed be the approaching kingdom 10

Ch. xi. 1 - 11. Compare Matthew xxi. 1 - 11, 14 - 17 ; Luke xix. 28 - 44 ; John xii. 12 - 19.

* See Psalm cxviii. 25, 26.

of our father David ! Hosanna, thou in the highest heavens !

11 And he entered Jerusalem and the temple ; and after looking round the whole, it being now evening, he departed for Bethany with the Twelve.

12 And the next day, as they were returning from Bethany, he was hungry ; and observing a fig-tree at a distance, with leaves, he went to see if he could find any fruit upon it ; and when he came to it, he found nothing but leaves, for 14 the season of figs had not come. Then he said to it, Let no one ever eat fruit from thee hereafter. And his disciples heard him.

15 And they came to Jerusalem ; and Jesus went into the temple, and drove out those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of 16 those who sold doves, and suffered no one to 17 carry any article through the temple. And he taught them, saying, Is it not written, *My house shall be a house of prayer for all nations?** but 18 you have made it a den of robbers.† And the

Verses 11–14. Compare Matthew xxi. 17–19.

Verses 15–18. Compare Matthew xxi. 12, 13; Luke xix 45–48.

* Isaiah lvi. 7.

† See Jeremiah vii. 11.

teachers of the Law and the chief priests heard what he said; and they sought how they might destroy him, for they feared him, because the whole multitude was greatly affected by his teaching.

And when it was evening, he went out of ¹⁸ the city.

And in the morning, as they were passing by, ¹⁹ they saw the fig-tree withered from its roots. And Peter remembered, and said to him, Rabbi, ²⁰ see! the fig-tree which you cursed has withered. And Jesus said to them, Have faith in God. ²¹ For I tell you in truth, that should any one of ²² you say to this mountain, Be thou taken up and cast into the sea, without doubting in his mind, but having faith that what he says will be, the power will be given him. Thus, then, I say to ²³ you, Whatever you ask in prayer, have faith that you will receive it, and it will be given you. And when you pray, forgive, if you have aught ²⁴ against any one; that your Father in heaven may also forgive your offences. For if you do ²⁵ not forgive, your Father in heaven will not forgive your offences.

¶ And they returned to Jerusalem. And as he was walking in the temple, the chief priests and the teachers of the Law and the elders came to him, and said, By what authority are you acting thus ? And who gave you this authority to act thus ? And Jesus replied to them, I also will ask you one question, and if you give me an answer, I will tell you by what authority I act thus. Whence had John authority to baptize ? From Heaven, or from men ? Answer me.

¶ And they reasoned thus with themselves :— If we say, From Heaven, he will say, Why then did you not have faith in him ? But they were afraid on account of the multitude to say, From men ; for all regarded John as truly a prophet.

¶ So they answered Jesus, We do not know. And Jesus said to them, Neither do I tell you by what authority I act thus.

12 And he spoke to them in parables. A man planted a vineyard, and fenced it round, and dug a wine-vat, and built a watch-tower, and let it out to husbandmen, and went away. And at the proper season he sent a servant to the husbandmen to receive from them of the produce

of the vineyard. But they took him, and beat him, and sent him away without anything. And again, he sent to them another servant; and him they wounded in the head, and sent him away shamefully treated. And he sent to them another; and him they killed. And he sent many others, some of whom they beat, and some they killed. Yet, having still an only son whom he loved, he at last sent him to them also, saying, They will respect my son. But those husbandmen said one to another, This is the heir; come, let us kill him, and the inheritance will be ours. And they took him, and killed him, and cast his body out of the vineyard.

What, then, will the owner of the vineyard do? He will come and destroy those husbandmen, and give the vineyard to others. Have you not read what is written, *The stone which the builders rejected has become the corner-stone; this is the work of the LORD, and it is wonderful in our eyes?**

And they wished to seize on him, but feared the multitude;—for they knew that he had spoken this parable against them.

* Psalm cxviii. 22, 23.

13 And they left him, and went away; and sent to him some of the Pharisees and of the Herodians to ensnare him by questions. And they came and said to him, Teacher, we know that you are true, and fear no one; for you have no respect to the rank of men, but teach the way of God in truth. Is it lawful to pay tribute to 14 Cæsar, or not? Should we pay, or should we not pay? But he, understanding their deceitfulness, said to them, Why do you thus question 15 me? Bring me a denarius to see. And they brought one. And he said to them, Whose is this image and inscription? And they answered 16 him, Cæsar's. And Jesus said to them, Render, then, to Cæsar what is Cæsar's, and to God what is God's. And they marvelled at him.

17 AND the Sadducees, who say that there is no resurrection, came to him, and questioned him, 18 saying, Teacher, Moses gave us this law: If a man die leaving a wife, but no child, his brother shall take his wife, and raise up a son

Verses 13 - 17. Compare Matthew xxii. 15 - 22; Luke xx. 20 - 26.

Verses 18 - 27. Compare Matthew xxii. 23 - 33; Luke xx. 27 - 40.

for him.* There were seven brothers ; and the ²⁰ first took a wife, and died, leaving no child. And the second took her, and he too died without ²¹ a child ; and so also the third, and all the ²² seven ; and they left no child. Last of all, the woman died also. In the resurrection, then, ²³ when they rise from the dead, whose wife will she be ? for all the seven married her. And ²⁴ Jesus answered them, Are you not in error, through ignorance both of the Scriptures and of the power of God ? For those who rise from ²⁵ the dead neither marry nor are given in marriage, but are as the angels in heaven. But in ²⁶ proof that the dead are raised, have you not read in the book of Moses, where it tells of the burning bush, what God said to him, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*?† He is not the God of the ²⁷ dead, but of the living. You, then, are in a great error.

And one of the teachers of the Law, who had ²⁸ heard their conversation, perceiving that he had answered them well, came forward and asked him, Which is the chief commandment of all ?

VERSES 28–34. Compare Matthew xxii. 34–40.

* See Deuteronomy xxv. 5, 6.

† Exodus iii. 6.

- 27 And Jesus answered him, The chief of all the commandments is, *Hear, O Israel ! the Lord, our God, is the only Lord ; and thou shalt love the Lord, thy God, with thy whole heart, and thy whole soul, and thy whole mind, and thy whole strength.** This is the chief commandment ;
- 28 and the second is like it: *Thou shalt love thy neighbor as thyself.*† There is no other commandment greater than these.
- 29 And the teacher of the Law said to him, Teacher, in truth you have answered well ; for He is one, and there is no other beside him ;
- 30 and to love him with the whole heart, and the whole understanding, and the whole soul, and the whole strength, and to love one's neighbor as one's self, is better than all the whole burnt offerings and sacrifices. Then Jesus, on his replying so wisely, said to him, You are not far from the kingdom of God. And after this, no one undertook to question him.
- 35 AND Jesus, as he was teaching in the temple, asked, How say the teachers of the Law that

Verses 35 - 37. Compare Matthew xxii. 41 - 46 ; Luke **xix**. 41 - 44.

* Deuteronomy vi. 4, 5.

† Leviticus xix. 18.

the Messiah is the Son of David ? For David ³⁶ himself said by the Holy Spirit, *The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool.** David himself, then, ³⁷ calls him Lord ; and how is he his son ?

AND the multitude, generally, who were by, heard him with pleasure.

And he said to them in his teaching, Beware ³⁸ of the teachers of the Law, who love to walk about in long robes, and to receive salutations in the public places, and to have the highest ³⁹ seats in the synagogues, and the first places at feasts ; who devour the possessions of widows, ⁴⁰ and for a show make long prayers : they will receive more abundant condemnation.

AND as Jesus was sitting opposite to the treasury, he observed the people putting money into the treasury ; and many rich people put in much. And a poor widow came and put in ⁴² two mites, which are the fourth of an as. And ⁴³ calling his disciples, he said to them, I tell you

Veres 38-40. Compare Matthew xxiii. ; Luke xx. 45-47.

Veres 41-44. Compare Luke xxi. 1-4.

* Psalm cx. 1.

in truth, This poor widow has put in more than all the rest who have put into the treasury.
¶ For they all put in from their abundance ; but she from her penury put in all that she had, her whole livelihood.

13 And as he was going from the temple, one of his disciples said to him, Teacher, see ! what stones and what buildings these are ! And Jesus said to him, Are you gazing on these great buildings ? Not one stone will here be left standing upon another.

¶ And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew questioned him apart, saying, Tell us when this will be ; and what will be the sign when all these things are coming to an end ?

5 And Jesus answered them, See that no one deceive you ; for many will come in my name, saying, I am He ; and will deceive many. But when you hear of wars and rumors of wars, be not disturbed ; for this must be : but the end is not yet. For nation will rise up against nation, and kingdom against kingdom ; and there will

be commotions in divers places, and famines, and tumults.

These will be the beginnings of the pangs of labor.

But look to yourselves ; for they will deliver you over to the courts of law, and you will be scourged in the synagogues, and will be brought before governors and kings on my account, for a testimony to them. And the glad news must first be proclaimed to all the nations.

But when they deliver you over as criminals, be not anxious beforehand as to what you shall speak, nor study to prepare yourselves ; but whatever may be given you at the time, speak ; for it is not you who will speak, but the Holy Spirit.

Brother will deliver up brother to death, and the father his child ; and children will rise against their parents, and cause them to be put to death. And you will be hated by all men for my sake. But he who perseveres to the end will be blessed.

But when you shall see the desolating abomination standing where it ought not,— Let him

VerSES 9-13. See Matthew x. 17-22.

VerSe 11. See Luke xii. 11, 12.

who reads understand,—then let those who
16 are in Judæa flee to the mountains; let not him
who is on his house-top go down into his house
16 to take any thing from it; and let not him who
17 is in his field return to take his cloak. Woe
for such as are with child, and for such as are
18 nursing, in those days! Pray ye that your flight
19 may not be in the winter. For in those days
there will be such affliction as has not been in
the creation of God from the beginning, nor will
20 be after it. And were not the Lord to shorten
those days, all would perish; but for the sake
of those whom he has chosen, he will shorten
those days.

21 And then should any one say to you, Lo!
the Messiah is here; or, Lo! he is there; be-
22 lieve him not. For false Messiahs and false
teachers will rise up, showing forth signs and
wonders, so as to deceive, if it were possible, the
23 very chosen. But do you beware. Lo! I have
told you of all beforehand.

24 But in those days, after that affliction, the sun
will be darkened, and the moon will not give
25 her light, and the stars will fall from heaven,

Veres 15 - 16. See Luke xvii. 31.

Verse 21. See Luke xvii. 23.

and the host of heaven will be shaken. And ²⁶ then will be seen the Son of Man coming in the clouds with great power and glory. And then ²⁷ will he send forth his angels and collect his chosen from the four winds, from the end of earth to the end of heaven.

Take a comparison from the fig-tree. When ²⁸ its tender branches shoot, and its leaves are put forth, you know that summer is nigh. So, when ²⁹ you see those things coming to pass, know that the end is nigh, at the door. I tell you in ³⁰ truth, that they will all take place before this generation passes away. Heaven and earth ³¹ may pass away, but my words cannot fail.

But the day and the hour none knows but ³² the Father ; not even the angels in heaven, nor the Son. Take care, be vigilant, and pray ; for ³³ you know not when the time may be. As when ³⁴ a traveller leaves his house, and gives the charge of it to his servants, and appoints to each his work, and charges the doorkeeper to watch ; so do you watch ; — for you know not when the ³⁵ master of the house will come, whether at evening, or at midnight, or at the cock-crowing, or in the morning ; — lest he come suddenly, and ³⁶ find you sleeping. And what I say to you, I ³⁷ say to all, Watch.

14 AND two days after were the Passover and the festival of Unleavened Bread. And the chief priests and the teachers of the Law were seeking to get Jesus into their power by some
2 stratagem and destroy him ; but they said, Not during the festival, lest there be a commotion among the people.

3 AND he being at Bethany, in the house of Simon the leper, as he was at table, there came a woman having an alabaster bottle of pure oil of spikenard, very precious ; and breaking it,
4 she poured it upon his head. And there were some who were disturbed, and said among themselves, Why was this waste of the oil made ?
5 for it might have been sold for more than three hundred denarii, and given to the poor. And
6 they spoke angrily to her. But Jesus said, Let her alone ; why do you trouble her ? She has
7 done for me a good deed. The poor you have always with you, and when you will, you can do them good. But me you have not always.
8 She has done what she could. She has anointed
9 my body beforehand for its burial. I tell

Ch. xiv. 1, 2. Compare Matthew xxvi. 1 - 5 ; Luke xxii. 1, 2.

VerSES 3 - 9. Compare Matthew xxvi. 6 - 13 ; John xii. 1 - 8.

you in truth, Wherever the glad news may be proclaimed, throughout the whole world, this too which she has done will be spoken of, in remembrance of her.

THEN Judas Iscariot, one of the Twelve, went ¹⁰ to the chief priests to offer to deliver him into their hands. And they listened to him with ¹¹ joy, and promised to give him money. And he sought for a good opportunity to deliver up Jesus.

AND on the first day of Unleavened Bread, ¹² when the lamb for the Passover is killed, his disciples said to Jesus, Where will you that we should go and make preparation for you to eat the Passover? And he sent two of his disci- ¹³ ples, saying to them, Go into the city, and a man will meet you, carrying a jar of water; fol- low him, and wherever he may enter, tell the ¹⁴ master of the house that the Teacher says, Where is the guest-chamber, in which I may

Veres 10, 11. Compare Matthew xxvi. 14–16; Luke xxii. 3–6.

Veres 12–25. Compare Matthew xxvi. 17–29; Luke xxii. 7–38; John xiii.

16 eat the Passover with my disciples ? And he will show you a large upper room, ready furnished. There make preparation for us. And they went into the city, and found as he had told them, and made preparation for the Passover.

17 And in the evening he came with the Twelve.

18 And when they had placed themselves at table, and were eating, Jesus said, I tell you in truth, that one of you who is eating with me will betray me. And they were troubled, and said to him, one after another, Is it I ? Is it I ? And he answered them, It is one of the Twelve, who is dipping his bread into the same dish with me.

21 The Son of Man is going away, as has been written concerning him ; but alas for him by whom the Son of Man is betrayed ! Well had it been for that man, had he not been born.

22 And while they were eating, Jesus took a loaf, and, blessing God, broke it, and gave it to them, saying, Take this ; it is my body. And taking the cup, and giving thanks to God, he gave it to them ; and they all drank of it. And he said to them, This is my blood, the blood of the new covenant, shed for many. I tell you in

truth, I shall not drink hereafter of the produce of the vine, till the day when I shall drink a new kind in the kingdom of God.

And having sung a hymn, they went out to ²⁴ the Mount of Olives. And Jesus said to them, ²⁷ There is none of you whose faith will not be shaken ; for it is written, *I will smite the shepherd, and the sheep will be scattered.** But after ²⁸ my resurrection, I will lead your way into Galilee.

Then Peter said to him, Though the faith of ²⁹ all others should be shaken, yet mine will not be. And Jesus said to him, I tell you in truth, ³⁰ that you, this very night, before a cock crows twice, will deny me thrice. But he only af- ³¹ firmed more earnestly, I would die with you sooner than deny you. And so said they all.

And they came to a place called Gethsemane ; ³² and he said to his disciples, Sit here while I pray. And he took with him Peter and James ³³ and John ; and he was in great consternation and anguish. And he said to them, I am in ³⁴

Veres 26-52. Compare Matthew xxvi. 30-56; Luke xxii.
59-53; John xviii. 1-11.

* Zechariah xiii. 7

- ¶ exceeding distress, ready to die. Remain here and watch. And going on a little farther, he fell on the ground, and prayed that, if it were possible, he might be delivered from that hour.
- ¶ And he said, Father, all things are possible to thee ; remove this cup from me. But not what I will, but what thou wilt.
- ¶ And he came to them and found them asleep, and said to Peter, Simon, are you sleeping ?
- ¶ Were you not able to watch one hour ? Watch, and pray that ye be not subjected to trial. The spirit may be ready, but the flesh is weak. And again he went away and prayed, saying the same words. And returning, he again found them sleeping, for their eyes were weighed down ; and they knew not what to say to him.
- ¶ And he came a third time, and said to them, You are sleeping on still, and taking your rest. All is over ; the hour has come. Lo ! the Son of Man is delivered into the hands of sinners.
- ¶ Arise ! let us go forward ; lo ! my betrayer is here.
- ¶ And immediately, while he was yet speaking, came Judas, one of the Twelve, and with him a great multitude with swords and clubs, from the chief priests and the teachers of the Law and

the elders. And his betrayer had given them a ⁴⁴ sign, saying, He whom I shall kiss is the man ; seize him, secure him, and carry him off. And ⁴⁵ immediately going up to Jesus, he said, Rabbi, Rabbi ! and kissed him. Then the others laid ⁴⁶ hands on him, and seized him. But one of ⁴⁷ those present, drawing his sword, struck the servant of the high-priest, and cut off his ear.

And Jesus said to them, You have come, as ⁴⁸ against a robber, with swords and clubs, to apprehend me. I was with you day after day ⁴⁹ teaching in the temple, and you did not lay hands on me. But thus it is, that the Scriptures may be fulfilled.

Then all his disciples left him and fled. ⁵⁰

And a certain young man followed after him, ⁵¹ having only a linen cloth wrapped round his body. And they laid hold of him; but he let ⁵² go the cloth, and fled from them naked.

And they carried away Jesus to the high- ⁵³ priest ; and all the chief priests and elders and teachers of the Law assembled at his house. And Peter followed Jesus at a distance into the ⁵⁴ court of the high-priest's house ; and was sit-

Verses 53 - 72. Compare Matthew xxvi. 57 - 75 ; Luke xxiii. ⁵⁴ 54 - 71 ; John xviii. 12 - 27.

ting, with those sent to apprehend Jesus, in the
55 light of the fire, warming himself. And the
chief priests and the whole Sanhedrim sought
for testimony against Jesus to cause him to be
56 put to death ; and they did not find any. For
though many bore false witness against him,
57 yet what they testified was not sufficient. Then
some arose and bore false witness against him,
58 affirming, We heard him say, I will destroy this
temple made by hands, and in three days I will
59 build another not made by hands. And this
60 testimony too was not sufficient. But the high-
priest, rising up in the midst, questioned Jesus,
saying, Do you make no reply ? What is it
61 that these men testify against you ? But he was
silent, and answered nothing. Then the high-
priest questioned him again, saying, Art thou
62 the Messiah, the Son of the Blessed ? And
Jesus said, I am ; and you will see the Son of
Man seated at the right hand of God, and com-
63 ing with the clouds of heaven. And the high-
priest rent his clothes, and said, What further
64 need have we of witnesses ? You have heard
his blasphemy. What think you ? And they
all declared that he deserved death.

65 Then they spat upon him, and covered his

face, and buffeted him, and said to him, Who struck thee, prophet? And the officers in attendance slapped him in the face.

And Peter being in the court below, one of ⁶⁸ the maid-servants of the high-priest came, and ⁶⁹ saw him warming himself; and, looking at him, she said, Surely you were with Jesus the Nazarene. But he denied it, saying, I know him ⁷⁰ not; nor do I understand what you mean. And he went into the outer court; and a cock crew. And the maid-servant, seeing him again, ⁷¹ said to those who were standing by, This man is one of them. But he again denied it. And ⁷² soon after, those who were standing by said to Peter again, Truly, you are one of them, for you are a Galilæan, and speak like one. Then he ⁷³ began to call down curses on himself if he did not speak the truth, and to swear that he knew not the man whom they spoke of. And immediately a cock crew a second time; and Peter remembered what Jesus had said to him, Before a cock crows twice, you will deny me thrice; and he wept bitterly.

And as soon as it was morning, the chief ¹⁵

priests and elders and teachers of the Law,—the whole Sanhedrim,—having consulted together, bound Jesus, and carried him before
2 Pilate, to deliver him up to him. And Pilate questioned him, Are you the king of the Jews ?
3 And he answered, I am. And the chief priests
4 brought many charges against him. And Pilate again questioned him, saying, Do you make no reply ? See what they are testifying against
5 you ! But Jesus made no further answer; so that Pilate was astonished.

6 But at that festival he was wont to release for them one prisoner, whomever they asked.
7 And there was one named Barabbas, who lay bound with his fellow-rioters on account of a murder which they had committed in a riot.
8 And the multitude, with loud cries, demanded of Pilate to do as he had always done for them.
9 And Pilate said to them, Will ye that I should
10 release for you the king of the Jews ? For he knew that the chief priests had brought Jesus
11 before him through malice. But the chief priests moved the multitude to choose that Ba-
12 rabbas should be released for them. Then Pilate said to them again, What, then, do you wish me to do with him whom you call king of the

Jews? And they cried out in reply, Crucify ¹⁶ him! Then Pilate said to them, Why, what ¹⁷ crime has he committed? But they cried out the more violently, Crucify him! So Pilate, ¹⁸ willing to satisfy the multitude, released Barabbas for them, and having ordered Jesus to be scourged, delivered him to be crucified.

Then the soldiers carried him into the court ¹⁹ called the Prætorium, and brought together their whole band; and they put a purple robe ²⁰ on him, and platted a crown of thorns and placed it on his head, and saluted him, Hail, ²¹ king of the Jews! and they beat him on the ²² head with a reed, and spat upon him, and knelt down to pay him homage. And after making ²³ sport of him, they took off the purple robe, and put on his own clothes, and carried him off to crucify him.

And they compelled one Simon, a Cyrenæan, ²⁴ who fell in their way as he was coming from the country, (the father of Alexander and Rufus,) to carry his cross.

And they carried him to a place called Golgotha, the meaning of which is *Place of the*

Veres 16-41. Compare Matthew xxvii. 27-56; Luke xxiii.
26-49; John xix. 1-30.

23 *Skull.* And they gave him wine with myrrh to
24 drink, but he did not take it. And after nail-
ing him to the cross, they divided his clothes
25 among them, casting lots for them. And it was
26 the third hour when they crucified him. And
the charge against him was put up in writing,
27 thus : *The King of the Jews.* And with him
they crucified two robbers, one on his right
28 hand, and one on his left. Thus was fulfilled
the Scripture, which says, *And he was numbered
with malefactors.**

29 And the passers-by reviled him, nodding their
heads, and saying, Ha ! Thou who canst de-
30 stroy the temple, and build it in three days, save
31 thyself, and come down from the cross. So also
the chief priests and the teachers of the Law,
jesting with one another, said, He saved others ;
32 cannot he save himself ? Let the Messiah, the
king of Israel, come down now from the cross,
that we may see and believe. And those who
were crucified with him reviled him.

33 But from the sixth hour there was darkness
34 over the whole country till the ninth. And at
the ninth hour Jesus cried out with a loud voice.

* Isaiah liii. 12.

saying, *Eloï ! Eloï ! lama sabachthani ?* that is to say, *My God ! my God ! why hast thou forsaken me ?** Then some who were standing by, when ^{as} they heard this, said, Lo ! he is calling for Elijah. And one of them ran and filled a ^{so} sponge with vinegar, and put it on a reed, and gave it to him to drink, saying, Hinder me not ! Let us ~~see~~ if Elijah will come to take him down. And Jesus, uttering a loud cry, expired. ⁸⁷

And the veil of the sanctuary was rent asunder, from the top to the bottom. And the centurion who was standing before him, when he saw that he had expired after this cry, said, Truly this man was the Son of God. ⁸⁸

And there were women looking on from a ⁴⁰ distance, among whom were Mary of Magdala, and Mary the mother of James the Less and of Joses, and Salome, who had accompanied him ⁴¹ in Galilee, rendering him their services ; and many others, who had come up with him to Jerusalem.

AND it being now evening and the day of ⁴²

Verses 42–47. Compare Matthew xxvii. 57–61 ; Luke xxiii. 50–56 ; John xix. 38–42

* Psalm xxiii. 1.

Preparation, that is, the day before the Sabbath,
¶ Joseph of Arimathæa, an honorable man, a member of the Sanhedrim, who was himself expecting the kingdom of God, had the courage to go to Pilate, and ask for the body of Jesus. And Pilate wondered if he were already dead, and, sending for the centurion, he inquired if he had been dead long. And being informed by the centurion, he gave the body to Joseph, who, taking it down, wrapped it in a linen cloth which he bought, and laid it in a tomb hewn out of a rock, and rolled a stone to the entrance of the tomb. And Mary of Magdala and Mary the mother of Joses saw where it was laid.

16 And the Sabbath being past, Mary of Magdala, and Mary the mother of James, and Salome, bought perfumed oils to anoint the body of Jesus ; and very early in the morning of the first day of the week they came to the tomb, about sunrise. And they were saying to one another, Who will roll away the stone for us from the entrance to the tomb ? for it was very large ; when, on looking, they saw that the stone had been rolled away. And entering the

tomb, they saw a young man sitting on the right hand, clothed in a long, shining garment ; and they were terrified. But he said to them, Be not terrified ; you are seeking Jesus the Nazarene, who was crucified. He has risen ; he is not here ; there is the place where he was laid. But go, say to his disciples, particularly Peter, He is leading your way into Galilee ; there you will see him, as he told you. And going out, they fled from the tomb trembling and amazed, and did not speak to any one, they were so terrified.



THE

GOSPEL OF LUKE.

THE

GOSPEL OF LUKE.

1 SINCE many have undertaken to arrange a narrative of the events accomplished among us,
2 conformably to the accounts given us by those
who were eyewitnesses from the beginning, and
3 have become ministers of the religion, I have
determined also, having accurately informed
myself of all things from the beginning, to write
to you, most excellent Theophilus, a connected
4 account, that you may know the truth concern-
ing the relations which you have heard.

5 In the days of Herod, king of Judæa, there
was a priest, Zechariah by name, of the family
of Abijah ; and his wife was of the daughters of
6 Aaron, her name being Elizabeth. They were
both righteous in the sight of God, walking
blamelessly according to all the commandments

and ordinances of the **LORD**. And they had no child, for Elizabeth was barren, and they were both advanced in years. But when he was serving before God in the order of his family, it fell to him by lot (according to the custom of the priesthood) to enter the temple of the **LORD** to offer incense. And the whole multitude of the people was praying without during the burning of the incense. And an angel of the **LORD** appeared to him, standing on the right of the altar of incense ; and Zechariah was troubled at the sight, and fear fell upon him. But the angel said to him, Fear not, Zechariah ; for thy supplication has been heard, and thy wife Elizabeth shall bear thee a son ; and thou shalt name him John. And he shall be to thee joy and gladness ; and many shall rejoice for his birth. For he will be great in the sight of the **LORD**. Neither wine nor any strong drink will he drink, and he will be full of the Holy Spirit from his very birth ; and many of the sons of Israel will he turn back to the **LORD**, their God. And he will go before him with the spirit and the power of Elijah, *to turn the hearts of the fathers to the children,** and the disobedient to the wisdom of

* See Malachi iv. 5, 6.

the righteous, to prepare a fit people for the
18 LORD. And Zechariah said to the angel, How
shall I be assured of this? For I am an old
19 man, and my wife is advanced in years. And
the angel answered him, I am Gabriel who
stands before God, and I have been sent to de-
20 clare this glad news to thee. And lo! thou
shalt be silent and not able to speak till this is
accomplished, because thou hast not trusted my
words, which will be fulfilled in their season.

21 And the people were expecting Zechariah,
and wondering that he remained so long in the
22 temple. But when he came out he could not
speak to them, and they knew that he had seen
a vision in the temple. And he made signs to
23 them. And he continued dumb. And when
the days of his ministrations were completed, he
returned to his house.

24 Afterward his wife Elizabeth conceived, and
25 kept it secret for five months; saying, The LORD
has thus dealt with me, taking away my re-
proach among men, at the time he had provided.

26 But in her sixth month, the angel Gabriel
was sent by God to a town of Galilee, called
27 Nazareth, to a virgin named Mary, betrothed to
a man whose name was Joseph, of the descend-

ants of David. And the angel, entering in, said ²⁸ to her, Hail, highly favored ! The L^ROD is with thee. Most blessed art thou of women ! But ²⁹ she was greatly moved at the sight of him and at his address, and was considering what such a salutation could mean, when the angel said to ³⁰ her, Fear not, Mary ; for thou hast found favor with God ; and lo ! thou wilt conceive and bear ³¹ a son ; and thou shalt give him the name of Jesus. He shall be great, and a son of the ³² Most High ; and the Lord God will give him the throne of his father David ; and he shall ³³ reign over the house of Jacob for ever, and his kingdom shall never have an end. Then Mary ³⁴ said to the angel, How can this be, since I know not a man ? And the angel answered ³⁵ her, The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee, so that thy holy offspring will be a son of God. And lo ! Elizabeth, thy kinswoman, she ³⁶ also has conceived a son in her old age, and this is the sixth month with her who was accounted barren. For nothing is impossible with God. ³⁷ Then Mary answered, Behold the handmaid of ³⁸ the L^ROD. Be it to me as thou hast said. And the angel left her.

¶ And Mary hastened to go to the hill-country,
¶ to a town of Judah, and entered the house of
¶ Zechariah, and saluted Elizabeth. And when
Elizabeth heard the salutation, the child leaped
in her womb ; and Elizabeth was filled with the
¶ Holy Spirit, and cried out with a loud voice,
saying, Most blessed art thou of women ; and
¶ blessed is the fruit of thy womb ! And whence
is this, that the mother of my Lord should come
¶ to me ? For lo ! as the voice of thy salutation
came to my ears, the child in my womb leaped
¶ for joy. And blessed is she who trusts that
what has been spoken to her by the LORD will
be accomplished.

¶ And Mary said, My soul magnifies the LORD,
¶ and my spirit rejoices in God, my Saviour. For
he has looked with favor on the low estate of
his handmaid. For lo ! from this time all gen-
¶ erations shall pronounce me blessed ; for the
Mighty One has done great things for me ; and
¶ holy is He ; and his mercy is from generation
¶ to generation toward those who fear him. He
does mighty deeds with his arm. He scatters
those who are exalted in their own conceit.
¶ He removes princes from their thrones, and ex-
¶ alts the humble. He fills the hungry with good

things, and sends the rich away empty. He ⁵⁴ raises up his servant Israel, remembering what he had declared to our fathers, his mercy to- ⁵⁵ ward Abraham and his offspring for ever.

And Mary remained with her about three ⁵⁶ months, and then returned to her own house.

Then Elizabeth's full time having come, she ⁵⁷ brought forth a son. And her neighbors and ⁵⁸ relations heard of the great favor which the LORD had shown her, and rejoiced with her. And on the eighth day they came to circumcise ⁵⁹ the child, and were about to give him his father's name, Zechariah. But his mother said, ⁶⁰ Not so; he must be named John. And they ⁶¹ said to her, No one of your kindred has that name. Then they questioned his father, by ⁶² signs, how he would have him named. And ⁶³ he asked for a tablet, and wrote thus: His name is John. And they all wondered. Then ⁶⁴ his mouth was opened and his tongue loosed immediately, and he spoke, blessing God. And ⁶⁵ all who dwelt in their neighborhood were filled with awe, and all these things were talked of throughout the whole of the hill-country of Judæa. And all who heard of them laid them ⁶⁶ up in their minds, saying, What, then, will this

child be? And the hand of the LORD was with him.

57 And Zechariah his father was filled with the
58 Holy Spirit, and prophesied, saying, Blessed be
the LORD, the God of Israel! for he has visited
59 his people and effected their deliverance, and
raised up a mighty Saviour for us in the house
70 of David his servant (as he promised by the
mouth of the holy men, his prophets, from the
71 beginning), to deliver us from our enemies, and
72 from the power of all who hate us; thus accom-
plishing his mercy toward our fathers, and
73 remembering his holy covenant, the oath which
74 he swore to Abraham our father, to grant us,
being delivered from the power of our enemies,
75 to worship him, without fear, holy and right-
76 eous in his sight, all our days. And thou,
child, shalt be a prophet of the Most High;
for thou shalt go before the LORD to prepare
77 his way, to give his people knowledge of their
deliverance, and of the remission of their sins
78 through the great mercy of our God, who has
caused the dayspring to dawn upon us from
79 on high, to give light to those who were in
darkness and in the shadow of death, to guide
our feet into the way of peace.

And the child grew, and his mind became ^{to} strong; and he abode in solitary places till the time when he showed himself to Israel.

Now in those days a decree was issued by ² Cæsar Augustus, that the whole country should be registered. (The registering itself was first ² made when Quirinus was governor of Syria.) And all went to be registered, each to his own ³ town. And Joseph, being of the family and tribe of David, went up from Galilee, from the town of Nazareth, to Judea, to the town of David, called Bethlehem, to be registered, with ⁴ Mary his betrothed wife, who was with child. And while they were there, her full time came ⁵ to be delivered; and she brought forth her first-born son, and swathed him and laid him in a stable, because there was no room for them in the inn.

And certain shepherds in the neighborhood ⁶ were watching their flocks by night in the fields. And lo! an angel of the LORD appeared to ⁷ them, and the glory of the LORD shone round them, and they were greatly afraid. And the ⁸ angel said to them, Fear not, for I announce to you glad news of great joy for the whole

11 people; for to-day a Saviour has been born for you in the town of David, who is the Messiah,
12 the Lord. And this shall be a sign to you: you shall find the infant, swathed, lying in a
13 stable. And suddenly there was with the angel a multitude of the heavenly host, praising
14 God and saying, Glory be to God in the highest heavens, and joy be on earth; favor is shown to men!

15 And when the angels had ascended from them to heaven, the shepherds said to one another, Come, let us make our way to Bethlehem, and see that which has come to pass, what the LORD
16 has made known to us. And they came with haste, and found Mary and Joseph, and the
17 babe lying in the stable. And when they saw them, they made known what had been declared
18 to them concerning the child. And all who heard wondered at what was told them by the
19 shepherds. But Mary took note of all these
20 things, and thought them over. And the shepherds returned, glorifying and praising God for all that they had seen and heard, as had been declared to them.

■ AND when the eighth day came, for the child

to be circumcised, he was called Jesus, the name given him by the angel before his conception.

And when the time for their purification, 2 according to the Law of Moses, had come, they carried him up to Jerusalem to present him to the 23 LORD, as it is written in the Law of the 24 LORD, *Every first-born male shall be set apart to the 25 LORD;** and to offer a sacrifice, according 26 to the direction in the Law of the 27 LORD, *a pair of turtle-doves, or two young pigeons.*† And lo! 28 there was a man in Jerusalem, Simeon by name, and he was a good and devout man, expecting the deliverance of Israel; and the Holy Spirit was upon him. And it had been revealed to 29 him by the Holy Spirit, that he would not see death before seeing the Messiah of the 30 LORD. And under the influence of the Spirit he came 31 into the temple. And when the parents of the child Jesus brought him in, that they might perform the requirements of the Law, he took 32 him in his arms, and blessed God, and said, 33 LORD! now dost thou dismiss thy servant in 34 peace, according to thy word; for mine eyes 35 have seen thy salvation, which thou hast pre- 36

* Exodus xiii. 2

† Leviticus xii. 8.

¶ pared to set before all nations, a light to enlighten the Gentiles, and to be the glory of thy people Israel. And his father and mother were full of wonder at these things being spoken concerning him. And Simeon blessed them, and said to Mary his mother, Lo ! this child is appointed for the falling and rising of many in Israel, and for a sign to be resisted ; (yea, a sword will pierce through thine own soul;) so that the thoughts of many minds will be revealed.

¶ And Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, far advanced in years, who had lived with her husband seven years from her virginity, and was a widow about eighty-four years old, who never left the temple, but served God with fasting and prayer night and day; she also came up at the same time, and gave thanks to the LORD, and spoke of the child to all who were expecting deliverance in Jerusalem.

¶ And when his parents had performed all required by the Law of the LORD, they returned to Galilee, to their own town, Nazareth. And the child grew and became strong, being full of wisdom; and the favor of God was upon him

AND his parents went yearly to Jerusalem ⁴¹ at the Feast of the Passover. And when he ⁴² was twelve years old, they went up to Jerusa-
lem, according to the custom at that festival,
and remained till it was over. And on their ⁴³
return, the child Jesus stayed behind in Jeru-
salem without the knowledge of Joseph or his
m^ath^r. But supposing him to be in the com- ⁴⁴
pany, they went on, a day's journey. And they
sought for him among their kinsmen and ac-
quaintance; but not finding him, they returned ⁴⁵
to Jerusalem to look for him. And on the third ⁴⁶
day, they found him in the temple, sitting among
the teachers of the Law, listening to them, and
asking them questions. And all who heard ⁴⁷
him were struck with astonishment at his un-
derstanding and his answers. And when his ⁴⁸
parents saw him they were amazed, and his
mother said, Son, why have you treated us
thus? Lo! your father and I have been seek-
ing you in much trouble. And he said to them, ⁴⁹
Why have you been seeking me? Did you not
know that I must be about my Father's busi-
ness? But they did not understand what he ⁵⁰
said to them.

And he returned with them to Nazareth, and ⁵¹

continued under their direction. And his mother laid up all these things in her mind.
2 And Jesus advanced in wisdom and stature, and in favor with God and man.

3 AND in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and Philip, his brother, tetrarch of Ituræa and the country of Trachonitis, and Lysanias tetrarch of
2 Abilene ; while Annas and Caiaphas were highpriests, a commission from God was given to
3 John, the son of Zechariah, in the Desert ; and he went through all the country bordering on the Jordan, proclaiming a baptism of reformation for the remission of sins ; as is written in the book of Isaiah the prophet, saying, *A voice is crying in the desert, Prepare the way of the*
5 *LORD, make his road straight. Every deep place must be filled up, and every mountain and hill lowered ; and what is crooked must be made straight, and what is rough must be made smooth ;*
6 *that all men may behold the salvation from God.**

Ch. iii. 1 - 22. Compare Matthew iii. 1 - 17 ; Mark i. 1 - 11

* Isaiah xl. 3 - 5

Then he said to the crowds that came forth to be baptized by him, Brood of vipers ! who has warned you to flee from the wrath to come ? Bear, then, fruit worthy of reformation ; and do not say to yourselves, We have Abraham for our father ; for I tell you, God can from these stones raise up children to Abraham. Every tree that bears not good fruit will be cut down and cast into the fire ; and even now the axe is lying at the root of the trees.

And the multitudes asked him, What then must we do ? And he answered, Let him who has two tunics give one to him who has none ; and let him who has food do likewise. Even tax-gatherers came to be baptized, and said to him, Teacher, what shall we do ? And he said to them, Exact no more than what you are directed. Some also who were serving as soldiers asked him, What shall we do ? And he said to them, Do not spoil nor defraud any one, but be content with your wages.

But while the people were in expectation, and all were considering in their minds whether John were the Messiah, he said to all, I, indeed, am baptizing you in water ; but a mightier than I is coming, one whose sandals I am not

worthy to unbind. He will baptize you in the
17 Holy Spirit and in fire ; for he will come prepared for winnowing, and will thoroughly cleanse his grain, and gather the wheat into his granary, but the chaff he will burn in a fire not to be quenched.

18 THUS, giving many other exhortations, he
19 published the glad news to the people. But Herod the tetrarch, being reproved by him on account of Herodias, his brother's wife, and all
20 his other evil deeds, added one more to them by confining John in prison.

21 AND while all the people were receiving baptism, Jesus also being baptized and praying, the
22 heaven was opened, and the Holy Spirit, in a bodily form, descended upon him like a dove, and a voice came from heaven, saying, Thou art my beloved Son, with thee I am well pleased.

23 AND Jesus was about thirty years old when he began his ministry ; being, as he was reckoned, the son of Joseph, who was the son of Heli,

who was the son of Matthat, who was the son of 24 Levi, who was the son of Melchi, who was the son of Janna, who was the son of Joseph, who was 25 the son of Mattathias, who was the son of Amos, who was the son of Nahum, who was the son of Esli, who was the son of Naggai, who was the 26 son of Maath, who was the son of Mattathias, who was the son of Shimei, who was the son of Joseph, who was the son of Judah, who was the 27 son of Joannas, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Salathiel, who was the son of Neri, who was the 28 son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er, who was the 29 son of Joses, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi, who was the 30 son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jo-
nan, who was the son of Eliakim, who was the 31 son of Meleas, who was the son of Mainan, who was the son of Mattatha, who was the son of Nathan, who was the son of David, who was the 32 son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon,

- ¶ who was the son of Nahshon, who was the son of Amminadab, who was the son of Aram, who was the son of Hezron, who was the son of
- ¶ Pharez, who was the son of Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of
- ¶ Terah, who was the son of Nahor, who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who
- ¶ was the son of Salah, who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who
- ¶ was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahaleel,
- ¶ who was the son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.

- ¶ AND Jesus, full of the Holy Spirit, left the Jordan, and was led by the Spirit into the
- ¶ Desert, where he was forty days, tempted by the Devil. And he ate nothing during those days, and when they were ended he was hungry.
- ¶ And the Devil said to him, If you are the Son

of God, command this stone to become bread. And Jesus answered him, It is written, *Man shall not live by bread alone, but in whatever way God may ordain.**

And the Devil took him up a high mountain, and showed him all the kingdoms of the world in a moment of time, and said to him, I will give you rule over all these, and their glory ; for this has been committed to me, and I give it to whom I will. If, then, you will worship me, all shall be yours. And Jesus answered him, It is written, *Thou shalt worship the Lord, thy God, and him alone shalt thou serve.†*

And the Devil carried him to Jerusalem, and placed him on a part of the temple, and said to him, If you are the Son of God, cast yourself down from this place ; for it is written, *He will give his angels charge concerning thee, to guard thee ; and they will bear thee up in their hands, that thou mayest not dash thy foot against a stone.‡* And Jesus answered him, It is said, *Thou shalt not make trial of the Lord, thy God.§* And the Devil, having come to an end of every temptation, departed from him for a time.

* Deuteronomy viii. 3.

† Psalm xcii. 11, 12.

‡ Deuteronomy vi. 13.

§ Deuteronomy vi. 16.

14 AND Jesus, with the power of the Spirit, returned to Galilee ; and his fame spread through 15 all the country round about. And he taught in their synagogues to the admiration of all.

16 AND he went to Nazareth, where he was brought up ; and on the Sabbath, as was his custom, he entered the synagogue, and stood up 17 to read. And the volume of Isaiah the prophet was given him ; and, unrolling the volume, he 18 found the place where is written, *The Spirit of the Lord is upon me. Therefore he anointed me to preach glad news to the poor, he has sent me to proclaim deliverance to captives and a return of sight to the blind, to set at liberty the oppressed, to proclaim a joyful year of the Lord.** And rolling up the volume, he gave it to the officer, and sat down ; and the eyes of all in the synagogue 21 were fixed on him. Then he said to them, Now has this scripture which you have heard been 22 fulfilled. And they were all praising him, and wondering at the words of grace which came

Verses 14, 15. Compare Matthew iv. 12 ; Mark i. 14, 15.

Verses 16-31. Compare Matthew xiii. 53-58 ; Mark vi. 1-6

* Isaiah lxi. 1, 2 ; lviii. 6.

from his mouth, and saying, Is not this the son of Joseph?

And he said to them, You will doubtless address this proverb to me : *Physician, heal thyself.* Do here, in your own town, what we have heard of your doing in Capernaum.

But, he said, I tell you in truth, that no prophet is acceptable in his own town. Furthermore, I tell you in truth, there were many widows in Israel in the days of Elijah, when heaven was shut up for three years and six months, so that there was a great famine over all the land ; yet to none of them was Elijah sent, but to a widow of Sarepta in Sidon. And there were many lepers in Israel in the time of Elisha the prophet ; yet none of them, but Naaman the Syrian, was cleansed. And all in the synagogue were filled with anger when they heard this ; and rose up and carried him by force out of the town to the brow of the hill on which it was built, to throw him down. But he passed through the midst of them and went his way, going down to Capernaum, a town of Galilee.

Verse 31. Compare Matthew iv. 13.

Verses 31-37. Compare Mark i. 21-28.

- 32 AND there he taught on the Sabbath ; and they were astonished at his teaching, for he spoke with authority.
- 33 And there was a man in the synagogue, possessed by a foul dæmon, who cried out with a
- 34 loud voice, Ha ! Why dost thou trouble us, Jesus of Nazareth ? Hast thou come to destroy us ? I know who thou art, — the Holy One of
- 35 God. And Jesus commanded the foul spirit, saying, Be silent, and come out of him. And the dæmon threw him down in the midst of them, and came out of him, without doing him
- 36 any hurt. And all were amazed, and said to one another, What words are these ! For he commands the foul spirits with authority and
- 37 power, and they come out ! And the report of him spread through all the country round about.
- 38 And leaving the synagogue, he went to the house of Simon. And Simon's wife's mother was laboring under a great fever ; and they en-
- 39 treated him for her sake. And standing over her, he commanded the fever, and it left her ; and she rose up directly, and waited on them.
- 40 And when the sun had set, all the sick, af-

Verse 32. See Matthew vii. 28, 29.

Veres 38 - 41. Compare Matthew viii. 14 - 16 ; Mark i. 29 - 34

flicted with various diseases, were brought to him by those who had the care of them ; and he laid his hands on every one of them, and healed them. And daemons departed from many, crying out, Thou art the Son of God. And he rebuked them, and did not suffer them to speak, because they knew him to be the Messiah.

AND when it was day, he withdrew to a solitary place ; and the multitude sought him out, and came to him, and would have prevented him from leaving them. But he said to them, I must proclaim to the other towns also the glad news of the kingdom of God ; for to this end am I sent. And he continued to preach in the synagogues of Galilee.

AND while the multitude were pressing to him to hear the doctrine of God, it chanced that he was near the lake of Gennesaret, and saw two boats by the shore ; and the fishermen, who had left them, were washing their nets. And going on board one of the boats, which was Simon's, he asked him to push off a little from the land ;

Verses 42–44. Compare Mark i. 35–39.

Ch. v. 1–11. Compare Matthew iv. 18–22; Mark i 16–20

and then, sitting down, taught the multitude
from the boat. And when he had done speaking, he said to Simon, Get the boat into deep water, and let down your nets for a draught.
And Simon answered, Master, we have been at work all night and have taken nothing ; but if you so direct, I will let down the net. And having done so, they inclosed a vast number of fishes, so that their net was nigh breaking.
And they made signs to their partners in the other boat to come and help them. And they came, and filled both boats, so as almost to sink them. And Simon Peter, seeing it, fell down at the knees of Jesus, saying, Depart from me, for I am a sinful man, Master ! For amazement seized him and all those with him, at the draught of fishes they had taken ; and so too James and John, sons of Zebedee, who were partners with Simon. But Jesus said to Simon, Fear not ; henceforth you shall catch men. And they brought their boats to land, and left every thing to go with him.

AND when he was in one of the towns, lo ! a

man full of leprosy saw Jesus, and, falling on his face, besought him, saying, Master, if you will, you can make me clean. And Jesus stretched ¹³ out his hand and touched him, saying, I will ; be thou clean. And immediately his leprosy left him. And Jesus charged him to tell no ¹⁴ one ; but to go and show himself to the priest, and make an offering for his cleansing as Moses directed, for a proof to the people.

BUT the report concerning Jesus spread more ¹⁵ and more ; and great crowds collected to hear him and to be healed by him of their diseases. But he often withdrew to solitary places to pray. ¹⁶

AND one day, as he was teaching, there were ¹⁷ sitting by Pharisees and teachers of the Law, who had come from every town of Galilee and Judæa, and from Jerusalem ; and the power of the LORD was displayed in healing the sick. And lo ! some persons brought on a bed a man ¹⁸ who was a paralytic, and were desirous to carry him in and lay him before Jesus ; but not finding any way to carry him in on account of the

crowd, they got on the top of the house, and lowered him down from the roof, on his bed, into
20 the midst, before Jesus. And perceiving their faith, he said, Man, your sins have been forgiven.
21 And the teachers of the Law and the Pharisees said in their hearts, Who is this man that speaks blasphemies ? Who can forgive sins except God
22 alone ? But Jesus, knowing their thoughts, said to them, What are you thinking in your hearts ?
23 Which is easier, to say, Your sins have been for-
24 given ; or to say, Rise and walk ? But that you may know that the Son of Man has authority on earth to forgive sins — he said to the paralytic, I say to you, Rise, take up your bed, and
25 return home. And directly, rising up before them, and taking up what he was lying upon,
26 he went to his house, giving glory to God. And amazement seized upon all, and they gave glory to God, and were filled with awe, saying, We have seen wonderful things to-day.

27 AFTER this, he went out, and saw a tax-gatherer, named Levi, sitting to receive the cus-
28 toms ; and said to him, Be my follower. And

leaving every thing, he arose and went with him.

And Levi made a great entertainment for ²⁹ him at his house; and there was a great number of tax-gatherers and others, who were at table with them. But their teachers of the ³⁰ Law and the Pharisees murmured at this, saying to his disciples, Why are you eating and drinking with these tax-gatherers and sinners? But Jesus said to them in answer, They who are ³¹ in health need not a physician, but the sick. I ³² have not come to call righteous men, but sinners, to reformation. Then they said to him, Why, ³³ when the disciples of John are continually fasting and making supplications, and likewise those of the Pharisees, are yours eating and drinking? And he said to them, Can you make the com- ³⁴ panions of the bridegroom fast while the bridegroom is with them? But the days are coming ³⁵ when the bridegroom will be taken from them; then will they fast.

And he said to them also, by way of com- ³⁶ parison, No one takes a patch from a new garment to put on an old garment; for the new garment would be cut, and the patch from the new would not match with the old. And no ³⁷

one puts new wine into old skins ; for the new wine would burst the skins, and it would run **as** to waste ; and the skins would be spoiled. But new wine must be put into new skins, that **so** both may be preserved. And no one, after drinking old wine, immediately wishes for new : for he says, The old is better.

6 AND on the Sabbath called *Deuteroproton* he was passing through a field of grain ; and his disciples plucked the ears of grain and ate **2** them, rubbing them in their hands. But some of the Pharisees said to them, Why are you doing what the Law forbids on the Sabbath ? **3** And Jesus answered them, Have you not read what David did, when he and those with him **4** were hungry ? how he entered the house of God, and took and ate the show-bread, which the Law permits none but the priests alone to eat ; and gave it to those who were with him ? **5** And he said to them, The Son of Man is master even of the Sabbath.

6 AND on another Sabbath he entered the syna-

Ch. vi. 1 - 5. Compare Matthew xii. 1 - 8 ; Mark ii. 23 - 28.

Verses 6 - 11 Compare Matthew xii. 9 - 14 ; Mark iii. 1 - 6.

gogue and was teaching; and a man was there whose right hand was withered. And the teachers of the Law and the Pharisees were watching to see if he would heal the man on the Sabbath, that they might have an accusation against him. But he knew what was passing in their minds, and said to the man with a withered hand, Rise, and stand up in the midst. And he rose and stood up. Then Jesus said to them, I will ask you a question: Is it lawful on the Sabbath to do good, or to do evil? to save life, or to destroy? And looking round upon them all, he said to the man, Stretch forth your hand. And he stretched it forth; and his hand was restored. But they were filled with madness, and consulted together about what they might do with Jesus.

AND in those days he went out to the mountain to pray, and continued all night in prayer to God. And when it was day, he called to him his disciples, and chose out twelve of their number, whom he also named Apostles; Simon, whom he also named Peter, and Andrew his

brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called the Zealot, Judas the brother of James, and Judas Iscariot, who betrayed him. And Jesus descended the mountain with them, and stood on the plain, where was a crowd of his disciples, and a great number of people from all Judæa and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases. And those who were troubled with foul spirits were made well. And the whole multitude sought to touch him; for power went out from him, and healed all.

AND fixing his eyes upon his disciples, he said:—

Blessed are you poor, for yours is the kingdom of God.

Blessed are you who hunger now, for you will be satisfied.

Blessed are you who weep now, for you will laugh.

Verses 17–19. See Matthew iv. 24, 25; xii. 15, 16; Mark iii. 7–12.

Verses 20–49. Compare Matthew v. – vii.

Blessed will you be when men shall hate ²¹ you, and drive you from them, and revile you, and cast you out as evil, for the sake of the Son of Man. Rejoice then and leap for joy; for ²² lo! your reward in heaven will be great;—for thus their fathers did to the teachers from God.

But alas for you who are rich! for you ²³ have your good things.

Alas for you who are satisfied with food! ²⁴ for you will hunger.

Alas for you who laugh now! for you will mourn and weep.

Alas when those men speak well of you! ²⁵ for so did their fathers of the false teachers.

But to you who listen to me, I say, Love ²⁶ your enemies; do good to those who hate you; bless those who curse you; pray for those who ²⁷ harass you. To him who strikes you on one ²⁸ cheek, even turn the other; and hinder not him who takes away your cloak from taking your tunic also. To every one who asks of you, ²⁹ give; and from him who takes away your property, claim it not.

And as you would that men should do to ³⁰ you, do ye to them.

If you love those who love you, what favor ³¹

do you deserve? — for sinners love those who
33 love them. And if you do good to those who
do good to you, what favor do you deserve? —
34 for sinners do the same. And if you lend to
those from whom you expect a return, what
favor do you deserve? — for sinners lend to sin-
ners on condition of receiving back as much.
35 But love your enemies; and do good and lend,
hoping for nothing in return; and your reward
will be great; and you will be sons of the Most
High; for he is kind to the thankless and the
36 bad. Be you compassionate, as your Father is
compassionate.

37 And judge not, so you will not be judged;
condemn not, so you will not be condemned;
38 forgive, and you will be forgiven; give, and you
will receive; good measure, pressed down, shak-
en together, and running over, will be given
into your lap; for the same measure which you
deal will be dealt to you in return.

39 Then he spoke to them in a figure: — Can
the blind lead the blind? Will they not both
40 fall headlong? A disciple is not above his

Verse 39. See Matthew xv. 14.

Verse 40. See Matthew x. 24; John xiii. 16; xv. 20.

teacher; but every one properly prepared will be as his teacher. Why do you look at the ⁴¹ straw in your brother's eye, and not consider the beam in your own eye? Or how can you say ⁴² to your brother, Brother, let me take out the straw in your eye, while you perceive not the beam in your own eye? Hypocrite! first put the beam out of your own eye, and then you will see clearly to take the straw out of your brother's eye. No good tree bears bad ⁴³ fruit; nor does a bad tree bear good fruit. For ⁴⁴ every tree is known by its fruit. Men do not gather figs from thorns, nor grapes from a bramble. The good man out of the good storehouse ⁴⁵ of his mind produces what is good; and the bad man out of the bad storehouse of his mind produces what is bad; for the mouth speaks from the fulness of the mind.

Why do you call me, Master! Master! while ⁴⁶ you do not what I say? Whoever comes to me ⁴⁷ and hears my words and does accordingly, I will show you whom he is like. He is like a man ⁴⁸ building a house, who digs deep, and lays its foundation on a rock; so that when the floods

come, and the torrent breaks upon that house, it cannot shake it, for it is founded on a rock.
¶ But he who hears and does not accordingly, is like a man building a house on the ground, without a foundation, on which the torrent breaks, and it falls at once, and becomes a heap of ruins.

7 AND when he had finished this discourse in the hearing of the people, he entered Capernaum. And a certain centurion's servant, whom he much valued, was ill, near to death. And the centurion, having heard about Jesus, sent to him certain Jewish elders to beg him to come and save his servant. And they came to Jesus and earnestly besought him, saying, He is worthy that you should do this for him, for he loves our nation, and it was he who built our synagogue. And Jesus went with them. But when he was not far from the house, the centurion sent friends to him to say, Master, do not trouble yourself; for I am not worthy that you should come under my roof; nor did I think myself worthy to apply to you in person; but

only speak a word, and my servant will be made well. For even I, who am a man under command, have soldiers under me, and I say to one, Go, and he goes ; and to another, Come, and he comes ; and to my servant, Do this, and he does it. And when Jesus heard this, he wondered at him ; and turning round, he said to the crowd which was about him, I tell you, I have not found such faith in Israel. And those who were sent, upon returning to the house, found that the servant who had been sick was well.

Soon after, he was going to a town called Naïn ; and many of his disciples were with him, and a great crowd. And as he was approaching the gate of the town, lo ! a dead man was borne out, the only son of his mother, and she was a widow ; and many people of the town were with her. And when the Master saw her, he took pity on her, and said to her, Weep not. And he went up and touched the bier, and the bearers stopped ; and he said, Young man ! I say to thee, Rise. And the dead man sat up and began to speak ; and he gave him to his mother. And all were struck with awe, and gave glory to God, saying, A great prophet has risen up

among us; and, God has shown his care for his people.

- 17 AND this report of him spread through Judæa and through the whole neighboring country.
18 And John's disciples told him of all these things.
19 And he called two of them, and sent them to Jesus to say, Art thou he who was to come, or
20 must we wait for another? And the men came to Jesus and said, John the Baptist has sent us to you to ask, Art thou he who was to come,
21 or must we wait for another? Then Jesus immediately cured many persons of their diseases and torments, and of evil spirits, and gave sight
22 to many who were blind; and answered them thus: Go and tell John what you have seen and heard; that the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, glad news is made
23 known to the poor; — and that happy is he who shall not take offence at me.
24 And when the messengers of John were gone, he said to the multitude concerning John, What went you to the Desert to behold? The reeds

shaken by the wind? Nay, what went you to ²⁵ see? A man sumptuously apparelled? Lo! those who wear splendid apparel and fare luxuriously dwell in palaces. But what went you ²⁶ to see? A prophet? Yea, I say to you, and one greater than a prophet. This is he of ²⁷ whom it is written, *Lo! I send my messenger before thee, to prepare thy way.** For I tell you, ²⁸ that among those born of women there has been no greater prophet than John the Baptist; but the humblest in the kingdom of God is greater than he. And all the common people ²⁹ who heard him, even the tax-gatherers, honored God, and received the baptism of John; but the ³⁰ Pharisees and the teachers of the Law rejected what God purposed for them, and were not baptized by him.

With what shall I compare the men of this ³¹ race? and to what are they like? It has been ³² as with children in the market-place, who call to others and say, We have piped for you, and you have not danced; we have sung a dirge to you, and you have not wept. For John the ³³ Baptist came, not eating bread nor drinking

* Malachi iii. 1.

34 wine; and you say, He has a demon. The Son of Man has come eating and drinking; and you say, Lo! a glutton and a wine-drinker, 35 a friend of tax-gatherers and sinners. Yet wisdom is honored by all her children.

36 AND one of the Pharisees asked Jesus to eat with him; and he went into the Pharisee's 37 house and took a place at table. And lo! a woman of the place who was a sinner, learning that he was at table in the Pharisee's house, 38 brought an alabaster bottle of precious oil, and standing behind at his feet, weeping, wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed 39 them with the oil. But when the Pharisee who had invited him saw this, he said to himself, If this man were a prophet, he would know who and what this woman is who is 40 touching him,—that she is a sinner. And Jesus said to him, Simon, I have something to say to you. And he answered, Teacher, say on. 41 And Jesus said, A certain creditor had two debtors; one owed him five hundred denarii, 42 and the other fifty; and as they were unable to pay him, he freely remitted the debt of both.

Say, then, which of them will love him most ? Simon answered, He, I suppose, to whom he re- 43 mitted the most. Then Jesus said to him, You have judged correctly; and turning to the 44 woman, he said to Simon, Do you see this woman ? I entered your house, you gave me no water for my feet ; but she has wet my feet with her tears, and wiped them with her hair. You 45 gave me no kiss ; but she, since I came in, has not ceased to kiss my feet. My head you did 46 not anoint ; but she has anointed my feet with precious oil. Therefore I say to you, Her many 47 sins have been forgiven ; for she has loved much. But he to whom little is forgiven loves little. Then he said to her, Your sins have been for- 48 given. And those who were at table with him 49 began to say within themselves, Who is this who even forgives sins ? But he said to the 50 woman, Your faith has saved you ; go, and be in peace.

AFTERWARDS he travelled through the towns 8 and villages, proclaiming the joyful news of the kingdom of God. And the Twelve were with him, and certain women whom he had cured of 2 evil spirits and diseases, Mary, called Mary

of Magdala, who had been delivered from seven
daemons, and Joanna, the wife of Chuzas, a
steward of Herod, and Susanna, and many
others, who provided for his wants from what
they possessed.

¶ AND a great multitude having collected of
those who went out to him from the different
towns, he spoke this parable.

¶ The sower went forth to sow his seed ; and
as he sowed, some seeds fell by the way-side,
and were trodden under foot, and the birds of
heaven picked them up. And others fell on
rocky ground ; and as soon as they sprung up,
withered for want of moisture. And others
fell among thorns ; and the thorns grew up
with them and choked them. And others fell
on good ground, and grew, and bore a hundred
fold. Having thus spoken, he said, Let him
who has ears to hear, attend.

¶ And his disciples asked him the meaning of
this parable. And he said to them, To you it is
given to know the new doctrines of the king-
dom of God, but to others they are dark say-

ings; so that seeing they do not see, and hearing they do not understand.* The parable is 11 this:—The seed is the doctrine of God. Those 12 by the way-side are hearers to whom the Devil comes, and takes away the doctrine from their minds, that they may not believe and be saved. And those on the rock are they who, when they 13 hear the doctrine, receive it with joy, but, as they have no root, their faith lasts but a little while, and in a time of trial they fall away. And the seeds falling among thorns are those 14 who, having listened, go away, and are choked by the cares and wealth and pleasures of the world, so as to yield no produce. And the seeds 15 in the good ground are those hearers who retain the doctrine in an honest and good mind, and persevere in yielding produce.

No one lights a lamp to cover it with a vessel 16 or to put it under a bench, but to set it on its stand, that those who come in may see its light. For nothing is hidden which will not be 17 brought to view, nor is anything secret which will not be made known and manifest.

Verse 16. See Matthew v. 15, and below, xi. 33.

Verse 17. See Matthew x. 26, and below, xii. 2.

* See Isaiah vi. 9, 10.

18 Take heed, then, how you hear. For to him who has, more will be given; but from him who has not, will be taken away even what he seems to have.

19 And his mother and his kinsmen came, and 20 could not get to him for the crowd. And this was told him by some who said, Your mother and your kinsmen are standing without, desirous 21 to see you. And he said to them, My mother and my kinsmen are those who listen to and obey the teaching of God.

22 On one of those days, he went on board a boat with his disciples, and said to them, Let us cross to the other side of the lake. And 23 they put off. But while they were sailing, he fell asleep. And a violent gust of wind came down upon the lake, and the boat was filling with water, and they were in danger. 24 And they came and awoke him, saying, Master! Master! we are perishing! And he rose and commanded the wind and the waves, and they

Verses 19–21. Compare Matthew xii. 46–50; Mark iii. 31–35.

Verses 22–39 Compare Matthew viii. 16, 18, 23–34; Mark iv. 35–v. 20.

ceased, and there was a calm. And he said to ²⁴ them, Where is your faith ? But they were full of awe and astonishment, saying to one another, Who then is this, that he commands even the winds and the waves, and they obey him ?

And they sailed to the country of the Gadarenes, which is over against Galilee. And upon ²⁶ his landing, there met him a man of the town, who had been possessed by dæmons for a long time, and who wore no clothes, and did not dwell in any house, but in the tombs. And ²⁸ when he saw Jesus, he uttered a cry, and fell down before him, and exclaimed with a loud voice, Why dost thou trouble me, Jesus, Son of the Most High God ? I beseech thee not to torment me. For he was about to command ²⁹ the foul spirit to go out of the man. It had possessed him for a long time, and he had been kept bound with chains and fetters ; but he had broken his chains, and had been driven by the dæmon into solitary places. And Jesus asked ³⁰ him, What is your name ? And he said, Legion. For many dæmons had entered him. And he ³¹ entreated him not to send them into the bottomless pit. Now there was a numerous herd of ³² swine feeding there on the mountain. And they

besought him to let them go into the swine.
¶ And he gave them leave. And the dæmons left the man, and went into the swine; and the herd rushed down the steep into the lake, and were drowned. And those who were tending them, when they saw this, fled; and spread the news in the town and in the country. And the inhabitants went out to see what had been done; and coming to Jesus, they found the man from whom the dæmons had gone out, clothed, and in his right mind, sitting at the feet of Jesus; and they were afraid. And those who had seen told them how the dæmoniac had been made well. And the whole multitude of Gadarenes living in that neighborhood besought him to leave them; for they were seized with terror: so he went on board the boat and returned. And the man from whom the dæmons had gone out begged to go with him; but Jesus sent him away, saying, Return home, and make known what God has done for you. And he went and published through the whole town what Jesus had done for him.

¶ And the multitude welcomed Jesus on his

Verses 40 - 56. Compare Matthew iv. 1, 18 - 26; Mark v. 21 - 43.

return; for they were all waiting for him. And ⁴¹ lo! a man came to him, Jairus by name, a ruler of the synagogue; and, falling at his feet, besought him to come to his house, for his only ⁴² daughter, about twelve years old, was dying. And while Jesus was going, the crowd pressed upon him. And a woman who had had a flow- ⁴³ ing of blood for twelve years, and had spent her whole property on physicians, without any one being able to cure her, came behind and touched ⁴⁴ the fringe of his garment; and immediately her flowing of blood was stopped. And Jesus said, ⁴⁵ Who touched me? And when all denied having done so, Peter and those with him said, Master, the crowd is pressing on you all round, and do you ask, Who touched me? And Jesus ⁴⁶ said, Some one touched me, for I perceived that power went out from me. And the woman, ⁴⁷ seeing that she was discovered, came forward trembling, and, throwing herself at his feet, told before all the people why she had touched him, and how she had immediately been made well. And Jesus said to her, Be of good courage, ⁴⁸ daughter! your faith has made you well. Go, and be in peace.

While he was speaking, there came one from ⁴⁹

the house of the ruler of the synagogue, who said to him, Your daughter is dead; do not trouble the teacher. But Jesus, when he heard this, said to him, Fear not; only have faith, and all will be well with her. And when he came to the house, he allowed no one to enter but Peter and John and James, and the father and mother of the child. And all were weeping and lamenting her. And he said, Weep not; she is not dead, but sleeping. And they laughed at him, knowing that she was dead. But putting them all out, he took hold of her hand and said to her, Child, arise. And her breath returned, and she rose up immediately; and he directed that something should be given her to eat. And her parents were greatly moved; and he charged them to tell no one what had been done.

9 AND Jesus called together the Twelve, and gave them power and authority over all the daemons, and to cure diseases; and he sent them to proclaim the kingdom of God, and to heal the sick. And he said to them, Take nothing

for your journey, not a staff, nor a bag, nor food, nor money, nor two tunics apiece. And whatever house you may enter, stay there till you leave the place. And wherever they may not welcome you, when you leave that town, shake off the dust from your feet, as a testimony against them.

And they went and passed through the villages, publishing the glad news, and performing cures everywhere.

AND Herod the tetrarch heard of all that was done by Jesus, and was in perplexity, because some said that John had been raised from the dead ; others, that Elijah had appeared ; and others, that one of the old Prophets had risen up. But Herod said, John I have beheaded ; who, then, is this of whom I hear such things ? And he was desirous to see him.

AND the Apostles returned and told Jesus all they had done ; and taking them with him, he

Verse 6. Compare Mark vi. 12, 13.

Verses 7 - 9. Compare Matthew xiv. 1, 2 ; Mark vi. 14 - 16.

Verses 10 - 17. Compare Matthew xiv. 13 - 21 ; Mark vi. 30 - 44 ; John vi. 1 - 13.

withdrew to an uninhabited place belonging to
11 a city called Bethsaida. But the multitudes,
knowing of it, followed him; and he welcomed
them, and spoke to them about the kingdom
of God, and healed those who had need of
healing.

12 But when the day began to decline, the
Twelve came to him and said, Send the multi-
tude away, that they may go to the villages and
farm-houses round about, to find lodging and
food; for we are here in an uninhabited place.
13 But he said to them, Do you give them food.
And they said to him, We have here no more
than five loaves and two fishes; unless we should
14 go and buy food for all these people. They
were about five thousand men. But he said to
his disciples, Make them lie down in companies
15 of fifty. And they did so; making them all
16 lie down. Then he took the five loaves and
the two fishes, and looking up to heaven, blessed
God, and broke them, and gave them to his dis-
17 ciples to set before the multitude. And they
all ate till they were satisfied; and twelve
basketfuls of the fragments that were left were
collected.

ONE day when Jesus had withdrawn from the ¹⁸ multitude to pray, and his disciples were with him, he asked them, Who do the multitudes say that I am? And they answered, Some say, John ¹⁹ the Baptist; others, Elijah; and others, that one of the old Prophets has risen up. Then he ²⁰ said to them, And who do you say that I am? And Peter answered, God's Messiah. And he ²¹ gave them a strict charge to tell this to no one; saying, that the Son of Man would be rejected ²² by the elders and chief priests and teachers of the Law, and suffer much from them, and be put to death; and that he would be restored to life on the third day.

Then he said to them all, Let him who would ²³ be my follower renounce himself, and come after me, bearing his cross day after day. For he who ²⁴ would save his life will lose it; and he who may lose his life for my sake will save it. What ad- ²⁵ vantage would it be to a man to gain the whole world at the cost of his own life? Of him who ²⁶ shall be ashamed of me and of my words will the Son of Man be ashamed, when he comes in

Verses 18 - 27. Compare Matthew xvi. 13 - 28; Mark viii.
27 - ix. 1.

his own glory, and his Father's, and that of the
27 holy angels. I tell you in truth, There are
some here present who will not taste of death,
before they see the kingdom of God.

28 ABOUT eight days after this discourse, he took
with him Peter and John and James, and went
29 up the mountain to pray. And while he was
praying, his countenance was changed, and his
30 garments became white and sparkling. And
lo ! two men were talking with him, who were
31 Moses and Elijah ; who appeared in glory, and
spoke of his departure which was about to
32 take place at Jerusalem. But Peter and those
with him had been overcome by sleep ; and it
was on awaking that they saw his glory, and the
33 two men with him. And as these were parting
from Jesus, Peter said to him, Master, it is good
for us to be here. Let us make three tents, one
for thee, and one for Moses, and one for Elijah ;
34 —not knowing what he said. But while he was
thus speaking, a cloud spread over them ; and
the disciples were afraid when they saw those
35 men enter the cloud. And there was a voice

from the cloud, saying, This is my beloved Son ; listen to him. And after the voice, Jesus was ³⁸ alone.

And they kept this secret, telling no one at that time what they had seen.

The next day, as they came down from the ³⁷ mountain, a great multitude met Jesus. And ³⁸ lo ! a man from the multitude cried out, saying, Teacher, I beseech you to look upon my son ; for he is my only child ; and lo ! a spirit seizes ³⁹ him, and utters a sudden cry, and convulses him so that he foams at his mouth, and it departs from him hardly, leaving him utterly exhausted ; and I besought your disciples to cast it out, and ⁴⁰ they could not. Then Jesus said, Unbelieving ⁴¹ and perverse race ! how long shall I be with you, and bear with you ? Bring your son hither. And while he was coming, the dæmon threw ⁴² him down, and convulsed him. But Jesus com-manded the foul spirit, and healed the child, and delivered him to his father. And all were ⁴³ astonished at this display of the power of God.

But while all were wondering at the works which Jesus performed, he said to his disciples, Let these words sink into your ears. The Son ⁴⁴ of Man is about to be delivered into the hands

45 of men. But they did not know what he meant by those words. The sense was hidden from them so that they did not perceive it, and they were afraid to question him about them.

46 BUT they had a discussion as to who was
47 greatest among them. And Jesus, knowing what they were thinking about, took a child
48 and placed him by him, and said to them, He who gives a kind reception to this child for my sake, gives a kind reception to me ; and he who welcomes me, welcomes Him who sent me. The least of you all will be great.

49 Then John said, Master, we saw one casting out daemons in your name, and we forbade him,
50 because he is not of our company. But Jesus said, Forbid him not, for whoever is not against you is for you.

51 BUT when the time was near for his being received into heaven, he resolved to go to Jerusalem. And he sent messengers before him, who went into a village of Samaritans to prepare for

Verses 46–50. Compare Matthew xviii. ; Mark ix. 33–50.

Verse 51. Coincident with Matthew xix. 1; Mark x. 1;
John vii. 10.

him. But they did not give him reception, because he was going to Jerusalem. And upon this, his disciples, James and John, said, Master, shall we call down fire from heaven and destroy them ? But he turned and rebuked them ; and they went to another village.

And while they were travelling on their way, one said to him, I will follow you wherever you are going. And Jesus said to him, The foxes have holes, and the birds of heaven have roosting-places ; but the Son of Man has not where to lay his head.

And he said to another, Come with me. And the man answered, Master, let me first go and bury my father. But Jesus said to him, Let the dead bury their dead ; but do you go and carry news of the kingdom of God.

And another said, I will follow you, Master ; but let me first go and take leave of my family. But Jesus said to him, No one who looks back after having put his hand to the plough is fit for the kingdom of God.

AFTER this the Master selected seventy others

also ; and sent them two and two before him to every town and place which he was about to
2 enter. And he said to them, The harvest is abundant, but the laborers are few. Beseech, then, the owner of the harvest to send laborers
3 for his harvest. Go forth ; lo ! I send you as
4 lambs into the midst of wolves. Carry neither purse, nor bag, nor sandals ; and salute no one
5 on your way. And whatever house you may enter, first say, Peace be with this household ;
6 and if one worthy of peace be there, your wish of peace will rest upon him ; but if not, it will
7 return to you. And remain in the same house, eating and drinking what they have ; for the laborer deserves his wages. Do not go from
8 house to house. And whatever town you may enter, if they welcome you, eat what is set before
9 you ; and heal the sick who are there ; and say to the people, The kingdom of God is close
10 upon you. But as for any town you may enter that shall not welcome you, go out into its
11 streets and say, Even the dust of your town, that cleaves to our feet, we wipe off against you ; but this know, that the kingdom of God is near

Ch. x. 2. See Mat'ew ix. 37, 38.

Verses 3 - 12. See Matthew x. 5 - 16.

I tell you, It will at that time be less tolerable for that town than it was for Sodom.

Alas for thee, Chorazin ! Alas for thee, ¹³ Bethsaida ! For if in old times the miracles had been done in Tyre and Sidon which have been done in you, they would have repented, sitting in sackcloth and ashes. But when sentence is ¹⁴ passed, it will be less tolerable for you than it was for Tyre and Sidon. And thou, Caperna- ¹⁵ um, that hast been raised to heaven, wilt be brought down to Hades.

He who hearkens to you, hearkens to me ; ¹⁶ and he who rejects you, rejects me ; and he who rejects me, rejects Him who sent me.

AND the seventy returned with joy, saying, ¹⁷ Master, even the dæmons are subject to us through your name. And he said to them, I ¹⁸ saw Satan falling from heaven like lightning. Lo ! I give you power to tread on serpents and ¹⁹ scorpions, and over all the might of the enemy ; and nothing shall at all injure you. But rejoice ²⁰ not in this, that the spirits are subject to you ; rejoice that your names are written in heaven.

VerSES 13 - 15. See Matthew xi. 21 - 23.

VerSES 21, 22. Compare Matthew xi. 25 - 27.

- ¶ Then was Jesus full of gladness, and said, I glorify thee, Father, Lord of heaven and earth ! that those things which thou hast hidden from the wise and understanding, thou hast revealed to the simple. Yea, Father, such has been thy
- 22 goodness. I have been instructed in all by my Father ; and no one knows the Son but the Father, nor does any one know the Father but the Son, and he to whom it is the will of the Son to reveal him.
- 23 And he turned to his disciples, and said to them apart, Blessed are the eyes which behold
- 24 what you behold. For I tell you, that many teachers and kings have wished to see what you behold, and have not seen ; and to hear what you hear, and have not heard.
- 25 AND lo ! a certain teacher of the Law came to try him, and said, Teacher, what must I do to
- 26 have eternal life ? And Jesus said to him, What is written in the Law ? What do you read there ?
- 27 And he answered, *Thou shalt love the LORD thy God with thy whole heart, and thy whole soul, and thy whole strength, and thy whole mind ; and thy*

*neighbor as thyself.** And Jesus said to him, ¶ You have answered rightly; do this, and you will be blessed. But he, wishing to justify himself, said to Jesus, And who is my neighbor? And Jesus replied, A certain man on his way down from Jerusalem to Jericho fell among robbers, who, after stripping and wounding him, went off, leaving him half dead. And a certain priest happened to be going down the same road, who saw him, and passed on. A Levite also, coming to the place, saw him, and passed on. But a certain Samaritan who was travelling came where he was, and, seeing him, took pity on him, and went to him, and bound up his wounds, pouring on them oil and wine, and set him on his own beast, and carried him to an inn, and took care of him. And the next day he took out two denarii and gave them to the host, and said to him, Take care of this man; and any further charge I will pay you on my return. Which, now, of these three, do you think was neighbor to him who fell among the robbers? And he answered, He who took pity on him. ¶ Then Jesus said to him, Go, and do thou in like manner.

* Deuteronomy vi. 5; Leviticus xix. 18.

¶ AND as they were journeying, he entered a certain village, where a woman, named Martha,
29 received him into her house. And she had a sister, called Mary, who, having seated herself at the feet of Jesus, was listening to his words.
¶ But Martha was busily occupied in serving. And as she was standing by, she said, Master, do you not mind that my sister leaves me to
41 serve alone? Tell her to help me. But Jesus answered her, Martha, Martha, you are careful
42 and trouble yourself about many things; but there is one thing which is necessary; and Mary has made the better choice, which she must not be deprived of.

11 AND Jesus was praying in a certain place; and when he had done, one of his disciples said to him, Master, teach us to pray, as John taught
2 his disciples. And he said to them, When you pray, say, Father, may thy name be reverenced.
3 May thy kingdom come. Give us each day our
4 needful food. And forgive our sins, for we forgive every one who wrongs us. And bring us not into trial.

¶ And he said to them, Suppose one of you

should have a friend, and should go to him at midnight and say, Friend, lend me three loaves; for a friend of mine has arrived at my house, and I have nothing to set before him: and he should answer from within, Do not trouble me; the door is now shut, and I and my children are in bed; I cannot get up to give them to you. I tell you, that, though he may not get up to give them to him because he is his friend, yet, if the other continue to importune him, he will rouse himself and give him as many as he wants.

And I say to you, Ask, and it will be given you; seek, and you will find; knock, and the door will be opened for you. For every one who asks, receives; and he who seeks, finds; and for him who knocks, the door will be opened. What father is there among you, who, if his son ask for bread, will give him a stone? or, if he ask for a fish, will give him a serpent instead? or, if he ask for an egg, will give him a scorpion? If you then, though evil, give your children what is good, how much more will your Father in heaven give his holy spirit to those who ask him!

14 AND he was casting out a dæmon which was dumb. And when it had gone out, the dumb man spoke; and the multitude were filled with admiration. But some of them said, He casts out the dæmons by the power of Beelzebub, the prince of the dæmons; and others, to make trial of him, asked of him a sign from heaven. But he, knowing what was in their minds, said to them, Every kingdom in which there is a civil war is laid waste, one house falling in ruins upon another. If, then, Satan be at war with himself, how can his kingdom escape ruin? For you say, that I cast out dæmons through Beelzebub. But if I cast out dæmons through Beelzebub, through whom do your disciples cast them out? They shall pass sentence on you. 20 But if I cast out dæmons by the finger of God, then the kingdom of God has commenced among you. When a strong man, armed, guards his house, his possessions are secure; but when one stronger than he comes upon him and conquers him, he takes from him the armor in which he trusted, and divides his spoils.

21 He who is not with me is against me; and

he who is not gathering with me is scattering abroad.

When a foul spirit has gone out of a man, ²⁴ it passes through deserts in search of a resting-place; and finding none, it says, I will return to my house, whence I came; and on returning, it ²⁵ finds the house swept and put in order. Then ²⁶ it goes and brings with it seven other spirits worse than itself, and they enter in and dwell there; and the last state of that man is worse than the first.

And while he was thus speaking, a woman ²⁷ called out from the crowd, saying to him, Blessed is the womb that bore you, and the breasts that nursed you. But he said, Blessed rather are ²⁸ they who listen to and obey the teaching of God.

And the multitudes thronging about him, he ²⁹ said, This is a wicked race. It would have a sign; but no sign will be given it except the sign of Jonah. For such a sign as Jonah was ³⁰ to the Ninevites will the Son of Man be to this race.

The queen of the South will stand before ³¹ the judgment-seat with the men of this race, and will condemn them; for she came from the

ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is
32 here. Men of Nineveh will stand before the judgment-seat with this race, and will condemn it; for they reformed upon the preaching of Jonah; and lo! a greater than Jonah is here.

33 A lamp is not lighted to be hidden away, or put under the measure, but on its stand, that
34 those who come in may see its light. The lamp of your body is your eye. When your eye is clear, your whole body is enlightened; but when
35 it is disordered, your body is in darkness. Take care, then, that the light within you become not
36 dark. If your whole body be enlightened, having no dark part, it will be as thoroughly enlightened as when a bright lamp shines around you.

37 AND after he had been teaching, a Pharisee asked him to dine with him; and he went in
38 and placed himself at table. But the Pharisee was astonished when he saw that he did not wash his hands before dinner.

Verse 33. See Matthew v. 15; Mark iv. 21; Luke viii. 16.

Verses 34 - 36. See Matthew vi. 22, 23.

And the Master said to him, Now you Pharisees make clean your cups and dishes; but you are full within of rapacity and wickedness. Fools! did not he who made what is outside make what is within also? But give what they hold as alms, and lo! all will be clean to you.

But woe for you, Pharisees! for you give tithes of mint and rue and every kind of herb, and neglect justice and the love of God. These should have been regarded, and the other not neglected.

Woe for you, Pharisees! for you love the highest seats in the synagogues, and salutations in the public places.

Woe for you! for you are like hidden graves, which men walk over without knowing where they are.

Then one of the teachers of the Law said to him, Teacher, in saying these things, you are reviling even us.

And he said, For you also, teachers of the Law, woe! for you load men with burdens hard to be borne, though you yourselves will not touch these burdens with one of your fingers.

47 Woe for you ! for you are preparing the graves of the teachers from God, and your fathers
48 slew them. You testify your approval of the deeds of your fathers ; for they slew them, and you
49 are preparing their graves. Thus, then, the wisdom of God has said, I will send them teachers and messengers, and some of them they will
50 kill, and some they will drive away, that the blood of all the teachers from God that has been shed from the foundation of the world may be
51 required of this generation. Yea, I tell you, from the blood of Abel to the blood of Zechariah, who was slain between the altar and the temple, all shall be required of this generation.

52 Woe for you, teachers of the Law ! for you have taken away the key of knowledge ; you enter not yourselves, and you keep out those who would enter.

53 And while he was thus speaking against them, the teachers of the Law and the Pharisees began vehemently to press him with questions about many things, endeavoring to ensnare him, and to draw something from him that might be matter of accusation.

12 WHILE these things were taking place, and a

vast multitude was gathering about him, so that men trod one upon another, he said to his disciples, Above all things keep yourselves from the leaven of the Pharisees, which is hypocrisy. For everything covered will be laid open, and everything concealed made known. What you have spoken in darkness will be heard in the light, and what you have whispered in closets proclaimed on the house-tops.

But I say to you, my friends, Fear not those who kill the body, and after this can do nothing more; but I will instruct you whom to fear: fear Him who has power, after taking away life, to cast into hell; yea, I say to you, fear Him. Are not five sparrows sold for two ases? yet not one of them has been forgotten by God. Nay, even the hairs of your heads have all been numbered. Fear not, then; you are of more value than many sparrows.

And I say to you, that whoever shall profess himself to be my follower before men, him will the Son of Man acknowledge before the angels of God; but he who shall reject me before men will be rejected before the angels of God. And

Ch. xii. 2-9. See Matthew x. 26-33.

Verse 2. See also Mark iv. 22; Luke viii. 17.

though he who speaks against the Son of Man may be forgiven, yet he who utters calumnies against the Spirit of God will not be forgiven.

11 And when they bring you before synagogues and rulers and magistrates, be not anxious as to how you shall defend yourselves, or what you
12 shall say; for the Holy Spirit will teach you in that hour what you ought to say.

13 AND one from among the crowd said to him, Teacher, direct my brother to give me my share
14 of our inheritance. But Jesus said to him, Man, who appointed me a judge or a divider over you?

15 AND he said to them, Take care to keep yourselves from all covetousness; for a man's happiness does not consist in the abundance of his possessions.

16 AND he spoke a parable to them, saying, The ground of a certain rich man yielded abundantly;
17 and he reasoned with himself, saying, What shall I do? for I have not where to store my

Verses 10. See Matthew xii. 31, 32; Mark iii. 28, 29.

Verses 11, 12. See Matthew x. 19, 20; Mark xiii. 11

produce. And he said, This will I do ; I will ¹⁸ take down my storehouses, and build larger, and in them will I store all my produce and goods ; and I will say to my soul, Soul ! thou ¹⁹ hast abundance of goods laid up for many years ; take thine ease, eat, drink, enjoy thyself. But ²⁰ God said to him, Madman ! this very night thy life will be required of thee ; and whose will be what thou hast laid up ? Thus it is with him ²¹ who heaps up treasure for himself, and is not rich in the sight of God.

AND he said to his disciples, So then I say to ²² you, Be not anxious about the food necessary for life, nor the clothing necessary for the body. Life is a greater gift than food, and the body ²³ than its clothing. Consider the ravens ; they ²⁴ neither sow nor reap, they have no granaries nor storehouses, yet God feeds them. Of how much more value are you than the birds ! And who ²⁵ of you, with all his anxiety, can add one cubit to his life ? If, then, you cannot do so small ²⁶ a thing, why are you anxious about anything else ? Observe how the lilies are flourishing. ²⁷

They toil not, they spin not; but I tell you, that not even Solomon in all his glory was arrayed like one of these. And if God so clothes the growth of the field, which is to-day, and to-morrow will be thrown into an oven, how much more will he clothe you, distrustful men! Do you, therefore, take no trouble about what you shall have to eat, or what you shall have to drink, and live not in anxiety; for about all these things the Gentiles are solicitous; and your Father knows that you have need of them: but be solicitous about the kingdom of God, and these things will be given you in addition.

Fear not, little flock! for it has pleased your Father to give you the kingdom. Sell what you possess and give it to the poor. Provide yourselves with purses that will not wear out, a treasure not to be exhausted, in heaven; where no thief comes and no moths destroy. For where your treasure is, there will your hearts be also.

LET your loins be girt, and your lamps burning, and be you like men waiting the return of

Ver. 33, 34. See Matthew vi. 20, 21.

Ver. 35-46. See Matthew xxiv. 1; xxiv. 42-51.

their master from a marriage-feast ; that, as soon as he comes and knocks, they may open the door for him. Happy will be those servants ³¹ whom their master, when he comes, shall find watching. I tell you in truth, that he will gird himself, and place them at table, and come and wait on them. Happy will be those servants ³² whom he may find thus prepared, whether he come in the second or the third watch.

But this you know, that, if the master of a ³³ house is aware at what hour a thief is coming, he is awake, and suffers not his house to be broken into. Be you, then, always ready ; for ⁴⁰ in an hour when you do not expect him the Son of Man will come.

Then Peter said to him, Master, do you speak ⁴¹ this parable to us, or even to all ? And the ⁴² Master said, Happy will be that steward whom his master may place over his household to distribute their food in season, if, being a faithful and wise servant, his master when he comes shall find him so doing. I tell you in truth, he ⁴³ will give him the charge of all his substance. But should that servant say within himself, It ⁴⁴ will be long before my master comes ; and begin to beat the men-servants and the maidens, and

- ¶ to eat and drink and be drunken, the master of that servant will come in a day when he does not expect him, and in an hour of which he is not aware, and will cut him asunder, assigning him his portion with the unbelieving.
- ¶ That servant who knows his master's will, and does not prepare himself, nor do according to his will, will be beaten with many stripes. But he who knows it not, though he may do what deserves stripes, will be beaten with but few; for from every one to whom much is given, much will be required; and to whom much is intrusted, on him a larger demand will be made.
- ¶ I CAME to cast fire on the earth; and what would I, since it has already been kindled?
- ¶ But I have a baptism to be baptized with, and what a weight is upon me till it be accomplished! Think you that I have come to give peace to the earth? No, I tell you, but division.
- ¶ For henceforth five in one family will be divided; three against two, and two against three.
- ¶ A father will be against his son, and a son against his father; a mother against her daugh-

ter, and a daughter against her mother ; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

AND he also said to the multitudes, When ⁵⁴ you see the cloud rising from the west, you say at once, There will be rain ; and it is so : and ⁵⁵ when the south wind blows, you say, It will be hot ; and it is so. Hypocrites ! you can judge ⁵⁶ correctly of the appearances of the earth and sky ; how is it that you do not judge correctly of the present state of things ? Why, even from ⁵⁷ yourselves, do you not decide on what is right ?

As you are going with your creditor before a ⁵⁸ magistrate, do your best while on the way to be released by him, that he may not compel you to go before the judge, and the judge deliver you to the officer, and the officer cast you into prison. I tell you, You will not come out ⁵⁹ thence, till you have paid the last mite.

ABOUT the same time there came to him some ¹³ who told him of the Galilæans whose blood Pi-
late mingled with their sacrifices. And Jesus ²

Verses 54–56. See Matthew xvi. 2, 3.

Verses 58, 59. See Matthew v. 25, 26.

said to them, Do you think, because they suffered thus, that those Galilæans were greater
8 sinners than all the other Galilæans ? I tell you, No ; but unless you reform, you will all in
4 like manner perish. Or do you think that those eighteen, on whom the tower of Siloam fell and killed them, were greater offenders than all the
6 other inhabitants of Jerusalem ? I tell you, No ; but unless you reform, you will all in like manner perish.

6 AND he delivered this parable. A certain man had a fig-tree planted in his vineyard, and he came seeking fruit from it, and found none.
7 Then he said to the keeper of his vineyard, Lo ! I have come for three years seeking fruit from this fig-tree, and have found none ; cut it down ;
8 why does it cumber the ground ? But the keeper answered him, Master, leave it for this year longer, that I may dig about it, and dung
9 it ; perhaps it may bear fruit ; if not, then cut it down.

10 AND while he was teaching in a synagogue
11 on the Sabbath, lo ! there was a woman present who had a spirit which had afflicted her with

disease for eighteen years ; and she was bent down, and wholly unable to raise herself. And when Jesus saw her, he called her to him, and said, Woman, you are freed from your disease. And he laid his hands on her, and immediately ¹³ she stood upright, and gave glory to God.

But the ruler of the synagogue, being angry ¹⁴ that Jesus performed a cure on the Sabbath, said to the people, There are six days on which it is proper to work ; on those days, then, come to be cured, and not on the Sabbath-day. Then ¹⁵ the Master answered him, Hypocrite ! does not every one of you on the Sabbath loose his ox or his ass from the stall, and lead him to a watering-place ; and should not this woman, a daughter ¹⁶ of Abraham, whom Satan has bound, lo ! for eighteen years, be loosed from this bond on the Sabbath ? And on his speaking thus, all his ¹⁷ opposers were ashamed ; and all the people rejoiced at all the glorious things he was doing.

AND he said, To what is the kingdom of God ¹⁸ like ; or with what shall I compare it ? It is ¹⁹ like a mustard seed which a man takes and sows

Verses 18-21. See Matthew xiii. 31-33.

Verses 18, 19. See Mar^r iv. 30-32.

in his garden ; and it grows to be a great tree, so that the birds of heaven rest on its branches.

20 Again he said, To what shall I compare the
21 kingdom of God ? It is like leaven, which a
woman takes and mixes in three measures of
meal, till the whole is leavened.

22 AND he was going through the towns and
villages, teaching, on his way to Jerusalem.
23 And one said to him, Master, will but few be
24 saved ? And Jesus said to them, Strive to
enter through the narrow gate. For many, I
say to you, will desire to enter, and will not be
able. And you, after the master of the house
has risen and shut the door, will stand without
and knock, and say, Master ! Master ! open for
us ; and he will answer you, I know not whence
26 you are. Then you will say, We have eaten
and drunk with thee, and thou hast taught in
27 our streets. And he will answer, I tell you, I
know not whence you are ; depart from me, all
28 you workers of iniquity. Then will be wailing
and gnashing of teeth, when you see Abraham
and Isaac and Jacob, and all the Prophets, in the
kingdom of God, and are yourselves shut out.

And men will come from the East and the ²³ West, and the North and the South, who will take their places at table in the kingdom of God. And lo ! there are those who are last, ²⁰ who will be first ; and those who are first, who will be last

THE same day, certain Pharisees came to him ²¹ and said, Go away, and depart hence ; for Herod designs to kill you. And he said to them, Go ²² and tell that fox, Lo ! I cast out dæmons and perform cures to-day and to-morrow, and on the third day my work will be accomplished. But ²³ to-day and to-morrow and the next day I must go on, for it cannot be that a teacher from God should perish out of Jerusalem. Jerusalem ! ²⁴ Jerusalem ! who killest the teachers from God, and stonest those who are sent to thee, how often would I have gathered thy children together as a bird gathers her young under her wings, and you would not ! Lo ! your house is deserted. I ²⁵ declare to you, You will not see me till the time when you may say, Blessed be he who comes in the name of the LORD !

14 AND he entered the house of a ruler who was a Pharisee, to eat, on the Sabbath; and 2 those present were watching him. And lo! a man who had a dropsy presented himself before 3 him. And Jesus said to the teachers of the Law and the Pharisees, Is it lawful to cure on the 4 Sabbath? And they were silent. And he took the man and healed him, and dismissed him; 5 and said to them, Is there any one of you, who, if his son or his ox should fall into a pit on the Sabbath-day, would not immediately draw 6 him out? And they could make him no answer to this.

7 And when he observed how those who had been invited chose out the highest places at table, 8 he spoke a parable to them, saying, When you are invited by any one to a feast, do not take the highest place, lest one more deserving of 9 honor than you may have been invited, and he who invited you both should come and say to you, Give place to this man; when you with 10 shame will take the lowest place. But when you are invited, take the lowest place, that, when he who invited you comes, he may say to you, Friend, go up higher. So you will be honored in the presence of the other guests.

For whoever exalts himself will be humbled, ¹¹ and whoever humbles himself will be exalted.

And he said also to him who had invited him, ¹² When you make a dinner or a supper, do not invite your friends, nor your brothers, nor your relations, nor your rich neighbors ; lest they invite you in turn, and you be repaid. But when ¹³ you make an entertainment, invite the poor, the maimed, the lame, the blind ; and you will be ¹⁴ blessed ; for they cannot repay you, but you will be repaid in the resurrection of the righteous.

And on hearing this, one of the guests said ¹⁵ to him, Blessed is he who shall feast in the kingdom of God. And Jesus said to him, A ¹⁶ certain man made a great supper, and invited many ; and at the hour of supper he sent his ¹⁷ servant to tell those who were invited to come, for that all things were ready. But with one ¹⁸ accord they all began to offer excuses. The first said to him, I have bought a field, and must go and see it ; I beg that I may be excused. And ¹⁹ another said, I have bought five yoke of oxen, and am going to try them ; I beg that I may be excused. And another said, I have married a ²⁰ wife, and therefore I cannot come. And the ²¹ servant returned and told his master what they

said ; and he, being angry, said to his servant, Go quickly into the streets and lanes of the city, and bring here the poor, the maimed, the
22 lame, and the blind. Afterward his servant told him, Master, what you directed has been
23 done, and still there is room. And his master said to him, Go into the highways and among the inclosures without the city, and constrain whom you find to come in, that my house may be full.

24 Thus I tell you, that none of those men who have been invited will taste of my supper.

25 AND a great multitude was travelling along
26 with him ; and he turned and said to them, No one who comes to me can be my disciple, unless he hate his father, and mother, and wife, and children, and brothers, and sisters, yea, and his
27 own life also. And whoever does not follow me, bearing his cross, cannot be my disciple.

28 Which of you, should he think of building a tower, would not first sit down and reckon the cost, and see whether he have enough to complete it ? lest, having laid the foundation and

being unable to finish it, all who are looking on should laugh at him, and say, This man began ³⁰ to build, and was unable to finish. Or what ³¹ king, before setting out to give battle to another king, does not sit down first to consider, whether, with ten thousand men, he is able to meet one coming against him with twenty thousand? for ³² if not, while the other is still at a distance, he sends an embassy to sue for peace. No one of ³³ you who does not renounce all that he possesses can be my disciple.

Salt is good; but if salt lose its savor, with ³⁴ what can it be salted? It is not fit even for the ³⁵ dunghill. It is thrown away. Let him who has ears to hear, attend.

AND all the tax-gatherers and sinners were ¹⁵ coming to him to hear him. And the Pharisees ² and the teachers of the Law murmured, saying, This man welcomes sinners, and eats with them. And he spoke to them in a figure: — Who of you, ⁴ having a hundred sheep, should he lose one of them, does not leave the ninety-nine in the waste, and follow after the lost one till he find

Verses 34, 35. See Matthew v. 13; Mark ix. 50.

Verses 3 - 7. See Matthew xviii. 12 - 14.

5 it ; and, having found it, lay it on his shoulders
6 rejoicing ; and returning home, call together
his friends and neighbors, saying to them, Re-
joice with me ; for I have found my sheep which
7 was lost ? I tell you, that thus there is joy in
heaven over one sinner who reforms, more than
over ninety-nine righteous men who have no
8 need of reformation. Or what woman, having
ten pieces of silver, should she lose one of them,
does not light a lamp, and sweep the house, and
9 search carefully till she find it ; and, having
found it, call to her her friends and neighbors,
and say, Rejoice with me ; for I have found the
10 piece of silver I had lost ? Thus, I tell you,
the angels of God rejoice over one sinner who
reforms.

11 He said also, A certain man had two sons ;
12 and the younger of them said to his father,
Father, give me the property that falls to my
share. And he apportioned a livelihood to
13 them. And not many days after, the younger
son got all together, and went far from home,
and there wasted his property in dissolute living.
14 But when he had spent all, there was a great
famine in those parts, and he began to suffer
15 want. And he went for support to a citizen

of that country, who sent him into his fields to take care of swine. And he longed to fill himself with the pods that the swine ate; but no one gave him any. Then he came to his senses ¹⁶ and said, How many hired servants of my father have abundance of food, while I am perishing here with hunger! I will immediately go to my ¹⁸ father, and say to him, Father, I have sinned against Heaven and against you; I am no longer ¹⁹ worthy to be your son; make me as one of your hired servants. And he set out to go to his ²⁰ father. And while he was yet at a distance, his father saw him, and was moved with tenderness toward him, and ran, and fell on his neck, and kissed him. But his son said to him, Father, I ²¹ have sinned against Heaven and against you, and am no longer worthy to be your son. But ²² his father said to his servants, Bring out the best robe and put it on him, and put a ring on his finger, and sandals on his feet; and bring ²³ the fatted calf and kill it; and let us eat and rejoice. For this my son was dead, and is alive ²⁴ again; was lost, and is found. And they began to make merry. But his elder son was in the ²⁵ field; and as he came near the house, on his return, he heard music and dancing. And call- ²⁶

ing one of the servants, he inquired what it
27 meant. And the servant told him, Your brother
has come; and your father has killed the fatted
calf because he has received him in health.
28 And he was angry, and would not go in. Then
29 his father went out to entreat him; but he said
to his father, Lo! for so many years have I
served you, and have never disobeyed your com-
mands, and you have never given me a kid, that
30 I might feast with my friends; but as soon as
this your son came, who had wasted your prop-
erty with harlots, you have killed for him the
31 fatted calf. Then his father said to him, Son!
you are always with me, and all that I have is
32 yours. But it was right to feast and be joyful;
for this your brother was dead, and is alive
again; was lost, and is found.

16 AND Jesus said also to his disciples, A certain
rich man had a steward, who, he was told, was
2 wasting his property. And he sent for him, and
said to him, What is this that I hear of you?
Give me your account as steward; for you must
3 quit your office. Then the steward said to him-
self, What shall I do, now that my master has
determined to take away my stewardship? I

cannot dig; I am ashamed to beg. I am resolved what to do, that, when I am put out of my stewardship, I may be made welcome in other men's houses. So he called to him every one of his master's debtors, and said to the first, How much do you owe my master? And he said, A hundred measures of oil. Then he said to him, Take your contract, and sit down immediately, and write fifty. Then he said to another, And how much do you owe? And he said, A hundred measures of wheat. Then he said to him, Take your contract, and write eighty. And his master gave the dishonest steward credit for having acted with forethought; for the children of this world conduct themselves with more forethought toward the men of their generation than the children of light. And I say to you, Do you make yourselves such friends, by riches falsely so called, as, when you leave this life, may welcome you to the eternal dwellings.

He who is faithful in a very small charge, will be faithful in a great one; and he who is dishonest in a very small charge, will be dishonest in a great one. If, then, you have not been faithful in the use of false riches, who will

- 12 intrust you with the true? And if you have not been faithful in what belongs to another, who will give you anything for your own?
- 13 No servant can serve two masters; for he will hate one, and love the other, or he will attach himself to one, and neglect the other. You cannot be servants of God and of Mammon.
- 14 And the Pharisees, who were lovers of money,
- 15 heard all this, and scoffed at him. And he said to them, You make yourselves appear righteous in the sight of men, but God knows your hearts. For what is highly exalted among men is an abomination before God.
- 16 The Law and the Prophets were till John. Since then the kingdom of God has been announced, and every one is forcing into it.
- 17 But heaven and earth may pass away more easily than one tittle fall from the Law.
- 18 Whoever puts away his wife and marries another, commits adultery; and he who marries a woman who has been separated from her husband, commits adultery.

Verse 13. See Matthew vi. 24.

Verse 16. See Matthew xi. 12, 13.

Verse 17. See Matthew v. 18.

Verse 18. See Matthew v. 31, 32; xix. 9.

There was a certain rich man, who was ¹⁸ clothed in purple and fine linen, and feasted sumptuously every day. And there was a ²⁰ beggar, named Lazarus, who was laid at the gate of his house, covered with sores, and long- ²¹ ing to satisfy his hunger with the fragments which fell from the rich man's table. And even the dogs came and licked his sores. And the ²² beggar died, and was carried by angels to the bosom of Abraham. And the rich man died also, and was buried. And in Hades he lifted ²³ up his eyes, being in torment, and saw Abraham afar off, and Lazarus lying at his bosom. And ²⁴ he called out to him, Father Abraham, have pity on me, and send Lazarus to dip the end of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, ²⁵ Son, remember that thou didst receive what were thy goods in thy lifetime, as Lazarus did evils; but now, here, he is comforted, and thou art tormented. And besides all this, there is ²⁶ placed between us and you a great gulf, so that those who wish cannot pass over from us to you, or from you to us. Then he said, I beseech ²⁷ thee, then, father, to send him to my father's family, for I have five brothers, to bear testi- ²⁸

mony to them, that they too may not come to this
29 place of torment. Abraham said to him, They have Moses and the Prophets ; let them listen
2 to them. But he said, Nay, father Abraham ; but if one should go to them from the dead,
2 they would reform. But Abraham said to him, If they listen not to Moses and the Prophets, they will not be persuaded, even though one rise from the dead.

17 AND Jesus said to his disciples, It is impossible that there should not be hindrances to my reception ; but woe for him through whom they
2 exist ! It would be better for him to have a millstone hung round his neck, and be cast into the sea, than to cause one of the humblest of these to fall away.

3 Take heed to yourselves. If your brother sin against you, reprove him ; and if he repent, for-
4 give him. And if he sin against you seven times in a day, and seven times in a day return, saying, I repent, you shall forgive him.

5 AND the Apostles said to the Master, Give us

stronger assurance. And the Master said, If you had faith as a grain of mustard seed, you might say to this sycamine tree, Be uprooted, and planted in the sea; and it would obey you.

But which of you, should lie have for a servant a ploughman or a herdsman, would say to him immediately on his return from the field, Come, place yourself at table? Would he not rather say to him, Prepare my supper, gird yourself, and wait on me while I eat and drink, and then you shall eat and drink? Would he thank that servant, for doing as he had been directed? I think not. Thus then do you, when you have done all you have been directed, say, We are servants who have done no favor; we have done what we were bound to do.

AND being on his way to Jerusalem, as he was travelling along the confines of Samaria and Galilee, and was about to enter a certain village, ten lepers met him, who stood at a distance, and cried out, saying, Jesus, Master, have pity on us! And Jesus, observing them, said, Go, show yourselves to the priests. And while they were on their way, they were made clean. And one

of them, perceiving that he was freed from his disease, returned, giving glory to God with a
16 loud voice; and fell on his face at the feet of Jesus, thanking him; and this man was a
17 Samaritan. And Jesus said, Were not the ten
18 made clean? Where are the other nine? Were
there none who would return to give glory to
19 God, except this stranger? And he said to him,
Rise, go your way. Your faith has saved you.

20 On being asked by the Pharisees, when the kingdom of God was to come, Jesus answered them, The kingdom of God is not coming with
21 any show that may be watched for; nor will men say, Lo! it is here; or, Lo! it is there: for lo! the kingdom of God is within you.

22 AND he said to his disciples, A time will come, when you will long to see one of the days of the Son of Man, and will not see it.
23 And men will say to you, Lo! he is here; or, Lo! he is there. Go not forth, nor follow them.
24 For the day of the Son of Man will be like the lightning which flashes over the whole heaven

Verse 23. See Matthew xxiv. 23, 26; Mark xiii. 21.

Verse 24. See Matthew xxiv. 27.

But he must first suffer much, and be rejected ²⁵ by this race of men. And as it was in the days ²⁶ of Noah, so will it be in the days of the Son of Man. Men were eating and drinking, marrying ²⁷ and giving in marriage, till the day when Noah entered the ark, and the deluge came, and destroyed them all. So also as it was in the days ²⁸ of Lot. They were eating and drinking, buying and selling, planting, and building. But on the ²⁹ day when Lot left Sodom, it rained fire and brim stone from heaven, and destroyed them all. So ³⁰ will it be when the Son of Man is made manifest. At that time, let not him who is on his ³¹ house-top, and whose furniture is in his house, go down to take it away. Let not him who is in his field return. Remember Lot's wife. He ³² who is careful of his life will lose it, and he who is careless of his life will save it. I tell you, ³³ that in that night there will be two on the same bed; one will be taken, and the other left: two ³⁴ women will be grinding together; one will be taken, and the other left. And they said to him, ³⁵

Verses 26, 27. See Matthew xxiv. 37–39.

Verse 31. See Matthew xxiv. 17, 18; Mark xiii. 15, 16.

Verse 35. See Matthew xxiv. 41.

Verse 37. See Matthew xxiv. 28.

Where, Master? And he answered them, Where the dead body is, there the eagles will gather together.

¶ 18 AND he taught his disciples by a parable, that they ought to persevere in prayer, and not be
2 disheartened; saying, In a certain city there was
3 a judge who neither feared God nor regarded
4 man. And there was a widow in that city who
5 persisted in coming to him, saying, Do me jus-
6 tice against him who has wronged me. And he
7 would not for a time; but afterward he said to
8 himself, Though I neither fear God nor regard
9 man, yet, as this widow troubles me, I will do
10 her justice, that she may not persist in harass-
11 ing me.

¶ 6 And the Master said, Hear what the unright-
7 eous judge determined. And will not God ex-
8 ecute justice for his chosen, crying to him
9 day and night, though he delay in their cause?
10 I tell you, he will execute justice for them
11 speedily. But when the Son of Man comes,
will he find this belief in the land?

¶ 11 AND he spoke this parable to some who were
12 confident of their own righteousness, and de-

spised others. Two men went up to the temple ¹⁰ to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee stood and prayed ¹¹ within himself thus: O God! I thank thee that I am not like the rest of men, who are robbers, cheats, and adulterers; or even like this very tax-gatherer. I fast twice a week. I give ¹² tithes of all my produce. But the tax-gatherer, ¹³ standing at a distance, would not even lift his eyes to heaven, but beat his breast, saying, O God! be merciful to me, a sinner! I tell you, ¹⁴ that this man went down to his house approved by God rather than the other. For he who exalts himself will be humbled, and he who humbles himself will be exalted.

AND they even brought infants to him, for him ¹⁵ to touch them; and his disciples, on seeing it, reproved those who brought them. But Jesus, ¹⁶ calling them to him, said, Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. I tell you in truth, ¹⁷ He who receives not the kingdom of God as a child, will not enter it.

Verses 15 - 17. Compare Matthew xix. 13 - 15; Mark x.
13 - 16.

- ¶ AND one who was a ruler asked him, Good teacher, what shall I do to have eternal life ?
¶ And Jesus said to him, Why do you call me good ? None is good except God alone. You know the commandments, *Do not commit adultery ; Do not murder ; Do not steal ; Do not give false testimony ; Honor thy father and thy mother.** And he said, All these have I kept from my youth. And Jesus, when he heard this, said to him, One thing still remains for you to do. Sell all that you have, and distribute the money to the poor, and you shall have treasure in heaven ; and come, be my follower.
¶ But on hearing this, he was very sorrowful ; for he was exceedingly rich.
¶ Then Jesus, seeing him very sorrowful, said, How hardly will those who have wealth enter the kingdom of God ! It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. And those who heard this said, Who then can be saved ?
¶ And he said, What is impossible to men, is possible to God.

Verses 18 - 30. Compare Matthew xix. 16 - xx. 16 ; Mark x 17 - 31.

* Exodus xx 12 - 16.

Then Peter said to him, Lo ! we have left all ²⁸ to become your followers. And Jesus said to ²⁹ them, There is none who has given up house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, who will not ³⁰ receive many fold more in the time that now is, and, in the world to come, eternal life.

AND taking the Twelve apart, he said to ³¹ them, Lo ! we are going up to Jerusalem, and all that has been written by the Prophets will be accomplished in the Son of Man. For he ³² will be delivered into the hands of the Gentiles, and mocked, and insulted, and spit upon ; and ³³ having scourged him, they will put him to death ; and on the third day he will return to life. And they understood this not at all ; ³⁴ the meaning of his words was hidden from them, and they did not comprehend what he said.

AND as he was approaching Jericho, a certain ³⁵ blind man was sitting by the way-side, begging. And hearing the multitude passing along, he in- ³⁶ quired what was doing. And they told him that ³⁷

VerSES 31-34. Compare Matthew xx. 17-19; Mark x. 32-34.

VerSES 35-43. Compare Matthew xx. 29-34; Mark x. 46-52.

38 Jesus the Nazarene was going by. And he cried out, saying, Jesus, Son of David, have
38 pity on me! And those who were going before Jesus endeavored to silence him; but he cried
out the more, Son of David, have pity on me!
40 And Jesus stopped, and directed the man to be brought to him. And when he came, he asked
41 him, What do you wish me to do for you? And
42 he said, Master, to restore my sight. And Jesus said to him, Receive your sight; your
43 faith has saved you. And immediately his sight was restored, and he accompanied him, giving glory to God; and all the people who saw it gave praise to God.

19 And Jesus, having entered Jericho, was passing through it. And lo! a man named Zacchæus, who was the chief tax-gatherer and a rich man, was desirous of seeing what sort of a person Jesus was, and could not on account of the crowd; for he was of low stature. And he ran on before, and climbed up a sycamore-tree, that he might see him; for Jesus was to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, Zacchæus, make haste and come down; for to-day I must abide in your house. And he

made haste and came down, and received him joyfully. And all those who saw it murmured, saying, He has gone to be the guest of a sinner. But Zacchæus stood up and said to the Master, Master, lo ! the half of my goods I will give to the poor ; and if in aught I have wronged any one, I will restore him fourfold. And Jesus said concerning him, To-day has salvation come to this house ; for he, too, is a son of Abraham. The Son of Man came to seek and save the lost.

And while they were listening to this, he went on to speak a parable, because he was near Jerusalem, and they thought that the kingdom of God would immediately appear. He said, A certain man of noble birth went to a distant country to be made king, and then to return. And calling ten of his servants, he gave them each an equal sum of money, and said to them, Employ this till I return. But his countrymen hated him, and sent an embassy after him to say, We would not that this man should reign over us. And on his return, after having received the kingdom, he directed those servants to whom

Verse 10. See Matthew xviii. 11.

Verses 11 - 27. See Matthew xxv. 14 - 30.

he gave money to be called to him, that he might
16 know how they had employed it. And the first
came and said, Master, the money which you
17 gave me is increased tenfold. And he said to
him, Well done, good servant! because you
have been faithful in a very small matter, be
18 governor over ten cities. And the second came
and said, Master, the money which you gave me
19 is increased fivefold. And he said also to this
servant, Be you governor likewise of five cities.
20 And another came and said, Master, here is your
money, which I have kept wrapped in a nap-
21 kin; for I feared you, because you are a harsh
man; you take what you did not lay up, and
22 reap what you did not sow. And his master
said to him, Out of your own mouth will I con-
demn you, bad servant! You knew that I was
a harsh man, taking what I did not lay up, and
23 reaping what I did not sow! And why, then, did
you not give my money to a money-dealer, that,
when I came, I might receive it back with in-
24 terest? And he said to his attendants, Take
the money from this man, and give it to him
25 who has the largest sum. And they said, Master,
26 he has ten times as much already. But he said,
I tell you, that to every one who has, more will

be given ; but from him who has not, even what he has will be taken.

But as for those enemies of mine, who would ~~not~~ not that I should reign over them, bring them here, and slay them before me.

AND when he had thus spoken, he went on ~~as~~ toward Jerusalem. And when he was near ~~as~~ Bethphage and Bethany, on the mountain called the Mount of Olives, he sent two of his disciples, saying, Go to the village opposite, and on entering it you will find a colt tied, on which no man ever sat ; loose it, and bring it. And if any one ~~s~~ ask you, Why are you loosing it ? say, The Master has need of it. And they who were ~~as~~ sent went and found all things as he had told them. And as they were loosing the colt, those ~~as~~ to whom it belonged said to them, Why are you loosing the colt ? And they answered, The ~~as~~ Master has need of it. And they brought it to ~~as~~ Jesus, and threw their cloaks on it for him to sit on. And as he went along, the people ~~as~~ spread their cloaks in the road. And as he ~~s~~ approached the city in descending the Mount

of Olives, the whole multitude of disciples, rejoicing, began to praise God with a loud voice
38 for all the miracles they had seen, saying, Blessed be the king who comes in the name of the Lord! Joy in heaven, and glory in the highest heavens!

39 And some of the Pharisees among the crowd said to him, Teacher, reprove your disciples.

40 And he answered them, I tell you, that were these to be silent, the stones would cry out.

41 And as he beheld the city, on his approach,

42 he wept over it, saying, O that thou knewest, even thou, even at this thy time, what concerns

43 thy peace! but it is hidden from thee. For the days will come, when thine enemies will encamp round thee, and inclose thee, and shut thee up

44 on every side, and level thee to the earth, with thy children within thee; and not one stone in thee will be left on another; because thou hast neglected the season of God's merciful visitation.

45 And he went into the temple, and drove out

46 those who were selling and buying there; saying to them, It is written, *My house is a house*

*of prayer;** but you have made it a den of robbers.[†]

And he continued to teach daily in the temple. ⁴⁷
And the chief priests and the teachers of the Law, and the first men among the people, were seeking to destroy him; but they could find no ⁴⁸ opportunity to do anything; for the whole people were eagerly crowding about him to listen to him.

AND on one of those days, as he was teaching ²⁰ the people in the temple, and proclaiming the glad news, the chief priests and the teachers of the Law, with the elders, came upon him, and said to him, Tell us, by what authority are you acting thus? Or who is he who gave you this authority? And Jesus replied to them, I also ² will ask you a question, and do you answer me. Whence had John authority to baptize? From ⁴ Heaven, or from men? And they reasoned thus ⁵ with themselves:—If we say, From Heaven, he will say, Why then did you not have faith in him? but if we say, From men, the whole ⁶

Ch. xx. 1–19. Compare Matthew xxi. 23–46; Mark xi. 27–xii. 12.

* Isaiah lvi. 7.

† See Jeremiah vii. 11.

people will stone us; for they are persuaded
7 that John was a prophet. So they answered,
8 that they did not know whence it was. And
Jesus said to them, Neither do I tell you by
what authority I act thus.

- 9 And he spoke this parable to the people. A
man planted a vineyard, and let it out to hus-
bandmen; and was absent for many years. And
at the proper season he sent a servant to the
husbandmen, that they might give him of the
produce of the vineyard. But the husbandmen
beat him, and sent him off without anything.
10 And he sent still another servant; and they beat
him also, and treated him shamefully, and sent
11 him off without anything. And he went on to
send a third, and him also they wounded and
12 drove away. Then the owner of the vineyard
said, What shall I do? I will send my beloved
son. It may be that they will respect him.
13 But the husbandmen, when they saw him,
talked together, saying, This is the heir; let
us kill him, that the inheritance may be ours.
14 And they thrust him out of the vineyard, and
killed him.

What, then, will the owner of the vineyard
15 do to them? He will come and destroy those

husbandmen, and give the vineyard to others. Then some of those who heard him said, God forbid. But he, looking upon them, said, What, then, is the meaning of this which is written: *The stone which the builders rejected has become the corner-stone?** He who stumbles against ¹⁸ that stone will be sorely bruised; but him on whom it falls, it will crush to pieces.

Then the chief priests and the teachers of ¹⁹ the Law wished to lay hands on him, but they feared the people; — for they knew that he had spoken this parable against them.

And they kept watch on him, and suborned ²⁰ certain persons whom they sent, who should pretend to be righteous men, in order that they might lay hold on his words, and deliver him up to the jurisdiction and power of the governor. And these men put this question to ²¹ him: Master, we know that you speak and teach rightly, and have no respect to the rank of men, but teach the way of God in truth. Is ²² it lawful for us to pay tribute to Cæsar, or not? But he, understanding their malicious artifice, ²³

Veres 20 - 26. Compare Matthew xxii. 15 - 22; Mark xiii.

12 - 17.

* Psalm cxviii. 22.

said to them, Why do you thus question me ?
24 Show me a denarius. Whose image and inscription does it bear ? They answered, Cæsar's.
25 And he said to them, Render, then, to Cæsar
26 what is Cæsar's, and to God what is God's. And they could not take hold of his words before the people, but were confounded and silenced by his answer.

27 THEN some of the Sadducees, who deny that there is a resurrection, came to him and questioned him, saying, Teacher, Moses gave us this law: If a man die, leaving a wife, but no child, his brother shall take his wife and raise up a son for him.* Now there were seven brothers; and the first took a wife, and died childless.
28 And the second took her for his wife, and he died childless. And the third took her. And thus all the seven, who died, leaving no child.
29 Last of all, the woman died also. In the resurrection, then, whose wife will she be ? for all
30 the seven married her. And Jesus answered them, The children of this world marry, and

Verses 27-40. Compare Matthew xxii. 23-33; Mark xii 18-27.

* See Deuteronomy xxv. 5, 6.

are given in marriage ; but they who are deemed ^{as} worthy to attain the other world, and the resurrection from the dead, neither marry, nor are given in marriage ; nor can they die again ; for ^s they are like the angels, and are children of God, being children of the resurrection.

But that the dead are raised, even Moses has ^{as} given you to understand, where, in telling of the burning bush, he says that the Lord called himself *the God of Abraham, the God of Isaac, and the God of Jacob.** Now God is not the God of ^{as} the dead, but of the living. For by him all live. Then some of the teachers of the Law said, ^{as} Teacher, you have spoken well. And after this, ^{so} no one undertook to question him.

AND he said to them, How is it that men say ^{as} that the Messiah is the Son of David ? when ^{as} David himself says in the book of Psalms, *The Lord said to my Lord, Sit thou at my right hand, till I make thine enemies thy footstool.*† ^{as} David, then, calls him Lord ; and how is he his ^{as} son ?

Verses 41 - 44. Compare Matthew xxii. 41 - 46 ; Mark xii.
35 - 37.

* Exodus iii. 6.

† Psalm cx. 1.

45 AND in the hearing of the whole people he
46 said to his disciples, Beware of the teachers
of the Law, who love to walk about in long
robes, and to receive salutations in the public
places, and to have the highest seats in the
47 synagogues, and the first places at feasts ; who
devour the possessions of widows, and for a
show make long prayers. They will receive
more abundant condemnation.

21 AND looking up, he saw some who were rich
2 putting their gifts into the treasury, and with
them he saw a poor widow putting in two mites.
3 And he said, Truly I tell you, this poor widow
4 has put in more than all of them ; for they all
have made an offering to God from their abun-
dance ; but she, from her penury, has put in all
that she had for her subsistence.

5 AND when some spoke of the temple, of the
beautiful stones with which it was built, and
the gifts with which it was adorned, he said,
6 As for all that you behold, the days are coming

Verses 45–47. Compare Matthew xxiii. ; Mark xii. 38–40.

Ch. xxi. 1–4. Compare Mark xii. 41–44.

Verses 5–36. Compare Matthew xxiv. ; Mark xiii.

when not one stone will be left standing upon another. And they questioned him, saying, Teacher, when will this be? And what will be the sign that this is about to take place? And he said, Take care that you be not deceived. For many will come in my name, saying, I am He, and the time is at hand. Do not you, therefore, go after them. And when you hear of wars and commotions, be not alarmed; for these must first be; but the end will not immediately follow.

Moreover he said to them, Nation will rise up ¹⁰ against nation, and kingdom against kingdom; and there will be great commotions in divers ¹¹ places, and famines, and pestilences, and fearful and great signs from heaven. But before all ¹² these things they will lay hands on you and persecute you; they will deliver you over to synagogues, and put you in prison, and bring you before kings and governors for my sake. This will befall you, that you may bear testimony before them. Settle it, then, in your ¹⁴ minds, not to think beforehand how to defend yourselves; for I will give you words and wis- ¹⁵

dom which all your adversaries will not be able to gainsay nor to resist.

16 You will be delivered up by parents and brothers and kinsmen and friends; and some of you they will cause to be put to death. And 17 you will be hated by all men for my sake. Yet 18 not a hair of your heads will be lost. By your constancy secure your lives.

20 But when you shall see Jerusalem surrounded by armies, then know that her desolation is at 21 hand. Then let those who are in Judæa flee to the mountains; and let those who are within the city make their escape, and those who are in the 22 fields not enter it. For those will be days of vengeance, when all that is written will be fulfilled. 23 Woe for such as are with child, and for such as are nursing, in those days! For great distress will be in this land, and wrath upon 24 this people. And they will fall by the edge of the sword, and be carried into captivity among all nations; and Jerusalem will be trodden by the feet of Gentiles, till the times of the Gentiles are ended.

25 And there will be signs in the sun and moon and stars, and on earth distress and perplexity 26 of nations, the sea roaring with its waves; men

expiring through a dreadful expectation of what is coming upon the world; for the host of heaven will be shaken. And then will they see ²⁹ the Son of Man coming in a cloud with power and great glory. When these things begin to ³⁰ take place, raise yourselves, and lift up your heads, for your deliverance is near.

And he spoke to them by way of comparison. ³¹ Behold the fig-tree, and all the trees; when you ³² see them shooting forth, you know that summer is nigh. So, when you see those things coming ³³ to pass, know that the kingdom of God is nigh. I tell you in truth, that they will all take place ³⁴ before this generation passes away. Heaven ³⁵ and earth may pass away, but my words cannot fail.

But take heed lest your minds be burdened ³⁶ with excess and intemperance and worldly cares, and that day come upon you unawares. For ³⁷ like a net will it fall upon all the dwellers in the whole land. Be, therefore, at all times vigilant, praying that you may be deemed worthy to escape all that is coming to pass, and to stand in the presence of the Son of Man.

DURING the daytime Jesus taught in the tem- ³⁸

ple, but at night he went out to the Mount of
22 Olives, so called. And all the people came to
him in the temple early in the morning to hear
him.

22 AND the festival of Unleavened Bread, which
2 is called the Passover, was at hand. And the
chief priests and teachers of the Law were seek-
ing for some way to destroy him;—for they
were afraid of the people.

3 Then Satan entered into Judas, surnamed
4 Iscariot, who was one of the Twelve; and he
went and consulted the chief priests and officers
of the temple about delivering Jesus into their
5 hands. And they were glad, and promised to
6 give him money; and he agreed with them, and
sought a good opportunity of delivering him up
to them without occasioning any tumult.

7 And the day of Unleavened Bread, when the
lamb for the Passover was to be killed, having
8 arrived, Jesus sent Peter and John, saying, Go
and make preparation for us to eat the Passover.

Ch. xxii. 1, 2. Compare Matthew xxvi. 1–5; Mark xiv. 1, 2.
Verses 3–6. Compare Matthew xxvi. 14–16; Mark xiv. 10, 11.
Verses 7–38. Compare Matthew xxvi. 17–29; Mark xiv.
12–25; John xiii.

And they said to him, Where will you that we ⁹ should make preparation? And he said to them, ¹⁰ Lo! as you are entering the city, a man will meet you carrying a jar of water; follow him to the house to which he will go, and tell the master of the house, The Teacher says to you, Where is the guest-chamber in which I may eat the Passover with my disciples? And he will ¹¹ show you a large upper room, furnished: there make preparation. And they went and found ¹² as he had told them, and made preparation for the Passover.

And when the hour had come, he placed himself at table with the twelve Apostles. And he ¹³ said to them, I have earnestly desired to eat this Passover with you before I suffer; for I tell you, ¹⁴ that I shall not again eat it with you, till all things are accomplished in the kingdom of God. And he took a cup, and gave thanks, and said, ¹⁵ Take this, and share it among you; for I tell ¹⁶ you, I shall not drink of the produce of the vine, till the kingdom of God has come. And ¹⁷ he took a loaf, and gave thanks, and broke it, and gave it to them, saying, This is my body which is given for you. Do thus as my memorial. He also took the cup after supper, saying, ¹⁸

This cup is the new covenant confirmed by my blood shed for you.

- 21 But lo ! the hand of him who is about to betray me is with me on the table. And the Son of Man is going away, as has been appointed ; but alas for him by whom he is betrayed !
22 And they began to ask one another who of them it was that was about to do so.
23 And there existed a rivalship among them,
24 as to which of them was the greatest. But he said to them, The kings of the Gentiles are lords over them, and those who have power
25 over them are called Benefactors. But it is not to be so with you. Let the greater among you be as the younger ; and he who takes the lead,
26 as he who serves. For which is greater, he who is placed at table, or he who serves ? Is not he who is placed at table ? But I am among you as one who serves.
27 You have continued with me throughout my trials ; and as my Father has ordained a kingdom for me, so I ordain for each of you a kingdom ; — that you may eat and drink at my table in my kingdom, and may sit on thrones, ruling the twelve tribes of Israel.
28 And the Master said, Simon, Simon, lo !

Satan has desired to winnow you all like wheat. But I have prayed for you, that your ⁸¹ faith may not forsake you; and do you, when you return to me, strengthen your brethren. But Peter said to him, Master, with you I am ⁸² ready to go to prison and to death. But he said, ⁸³ I tell you, Peter, a cock will not crow to-day, before you have thrice denied that you know me.

And he said to them, When I sent you without ⁸⁴ purse, or bag, or sandals, were you in want of anything? And they said to him, Of nothing. Then he said to them, But now let him who ⁸⁵ has a purse take it, and his bag also; and let him who has not, sell his cloak and buy a sword. For I tell you that what is written, *And he was reckoned among malefactors,** must be fulfilled in me. For indeed my course is at an end.

Then they said, Master, lo! here are two ⁸⁶ swords. But he replied to them, Enough has been said.

AND he went out, as he was wont, to the ⁸⁷

Verses 39–53. Compare Matthew xxvi. 30–56; Mark xiv. 26–52; John xviii. 1–11.

* Isaiah liii. 12.

Mount of Olives; and his disciples accompanied him. And when he had come to the place, he said to them, Pray that you be not subjected to trial. And he withdrew from them about a stone's throw, and knelt down and prayed, saying, Father! O that thou wouldest remove this cup from me! But not my will, but thine, be done. And he rose up from prayer, and came to the disciples, and found them sleeping through heaviness of heart. And he said to them, Why are you sleeping? Rise, and pray that you be not subjected to trial.

¶ And while he was yet speaking, lo! a multitude appeared, led by him who was called Judas, one of the Twelve; and he came up to Jesus to kiss him. But Jesus said to him, Judas, do you betray the Son of Man with a kiss? But those who were with Jesus, seeing what was about to happen, said to him, Master, shall we strike with the sword? And one of them struck the servant of the high-priest, and cut off his right ear. But Jesus said, Suffer me to do this; and touched his ear and healed him.

¶ And Jesus said to the chief priests and officers of the temple and elders who had come out against him, You have come with swords and

clubs, as against a robber. While I was with ⁵⁵ you day after day in the temple, you did not stretch out your hands against me; but this is your hour, and the power of darkness prevails.

And they seized him, and carried him away ⁵⁶ to the house of the high-priest. And Peter followed at a distance. And they lighted a fire in ⁵⁷ the court, and seated themselves together, and Peter sat with them. And a maid-servant saw ⁵⁸ him sitting by the light, and, looking earnestly ⁵⁹ at him, said, Surely this man was with him. But he denied it, saying, Woman, I know him ⁶⁰ not. And shortly after, another person, seeing ⁶¹ him, said, You surely are one of them. But Peter said, Man, I am not. And about an hour ⁶² after, another confidently affirmed, Certainly this man was with him; for he is a Galilæan. But ⁶³ Peter said, Man, I know not what you mean. And immediately, while he was yet speaking, a cock crew. And the Master turned and looked ⁶⁴ on Peter; and Peter remembered what the Master had said to him, Before a cock crows, you will deny me thrice. And he went out and ⁶⁵ wept bitterly.

Verses 54 - 71. Compare Matthew xxvi. 57 - 75; Mark xiv.
53 - 72; John xviii. 12 - 27.

63 And the men who had Jesus in their keeping
64 mocked him, and beat him; and having blind-folded him, they struck him on the face, and questioned him, saying, Tell us, prophet, who
65 struck thee. And many other insulting speeches did they make to him.

66 And when it was day, the elders of the people — chief priests and teachers of the Law — met, and brought Jesus before their council, and
67 said, If you are the Messiah, tell us. But he
68 said, If I tell you, you will not believe me; and if I question you in return, you will not answer
69 me nor release me. From this time the Son of Man will be seated at the right hand of the power of God. Then they all said, You are the Son of God, then! And he answered them, You
70 speak truly; for I am. And they said, What need have we of further testimony? for we ourselves have heard enough from his own mouth.

23 And the whole assembly arose, and carried
2 him before Pilate, and accused him, saying, We have ascertained that this man is raising sedition among the people, and forbidding them to pay tribute to Cæsar, saying that he himself

is the Messiah, the king. Then Pilate asked him, Are you the king of the Jews? And he answered, I am.

And Pilate said to the chief priests and the multitude, I do not find that this man has been guilty of any crime. But they were the more violent, saying, He is exciting commotions among the people by his teaching, from Galilee through the whole of Judæa, even to this city. Then Pilate, when he heard the word Galilee, asked if the man was a Galilæan; and being informed that he was of Herod's jurisdiction, he sent him to Herod, who was at this time in Jerusalem.

And Herod rejoiced greatly at seeing Jesus; for he had wished to see him for a long time, having heard concerning him, and he hoped to see some miracle performed by him. And he put many questions to him, but Jesus gave him no answer. And the chief priests and the teachers of the Law were present, vehemently accusing him. But Herod with his followers, treating him with contempt and derision, put on him a white robe, and sent him back to Pilate. And Pilate and Herod were reconciled with each other that very day; for they had before been at enmity.

13 Then Pilate, when he had called together the
14 chief priests and the rulers and the people, said
to them, You have brought this man before me
as raising sedition among the people; and lo!
I have examined him before you, and I do not
find him guilty of any of the crimes of which
15 you accuse him. Neither does Herod; for he
has sent him back to us; and lo! it appears
that he has done nothing that deserves death.
16 I will therefore order him to be scourged, and re-
18 lease him. Then the whole multitude cried out
at once, Sentence this man to death, and release
19 for us Barabbas (who, for a riot in the city, at-
tended with murder, had been cast into prison).
20 Then Pilate, wishing to release Jesus, appealed
21 to them again. But they cried out in reply,
22 Crucify him! Crucify him! And he spoke to
them a third time, Why, what crime has this
man committed? I find him guilty of nothing
that deserves death. I will therefore order him
23 to be scourged, and release him. But with vehe-
ment outcries they demanded that he should be
crucified. And their voices and those of the
24 chief priests prevailed; and Pilate decided to
25 grant their demand. And he released him who
for a riot and murder had been cast into prison,

whom they asked for; and yielded Jesus to their will.

And as they were carrying him away, they ²³ seized on one Simon, a Cyrenæan, who was coming from the country, and laid the cross on him to carry it after Jesus.

And a great multitude of the people followed ²⁴ him, and of women who lamented and bewailed him. But Jesus turned to them, and said, ²⁵ Daughters of Jerusalem! weep not for me, but weep for yourselves and your children. For lo! ²⁶ there are days coming when it will be said, Blessed are the barren, — the wombs that never bore, and the breasts that never gave suck. Then will they say to the mountains, Fall on ²⁷ us; and to the hills, Cover us.* For if they ²⁸ do thus while the tree is green, what will befall it when it is dry?

And two others, who were malefactors, were ²⁹ carried with him to be executed.

And when they had come to the place called ³⁰ *the Skull*, they there crucified him with the two malefactors, one on his right hand and the other on his left.

Verses 26–49. Compare Matthew xxvii. 27–56; Mark xv.
16–41; John xix. 1–30.

* See *Notes* v. 8.

¶ And Jesus said, Father, forgive them; for they know not what they are doing

And they divided his clothes among them, casting lots.

¶ And the people stood looking on; and the rulers scoffed at him, saying, He saved others; let him save himself, if he is the Messiah, the chosen of God. And the soldiers, too, mocked him, coming and offering him vinegar, and saying, If thou art the king of the Jews, save thyself. There was also an inscription over him, in Greek, Latin, and Hebrew letters: *This is the King of the Jews.*

¶ And one of the malefactors who were crucified reviled him, saying, If you are the Messiah, save yourself and us. But the other rebuked him, saying, Do you not fear God? You are suffering under the same sentence. And we, indeed, justly; for we are receiving what our deeds deserved. But he has committed no offence. And he said to Jesus, Remember me when you come to reign. And Jesus said to him, I tell you in truth, To-day you shall be with me in Paradise.

¶ But from about the sixth hour, there was darkness over the whole country till the ninth.

And the sun was darkened, and the veil of the ⁴⁵ sanctuary was rent asunder.

And Jesus cried out with a loud voice, Father, ⁴⁶ to thy hands do I commit my spirit.* And having said this, he expired.

And when the centurion saw what had taken ⁴⁷ place, he gave glory to God, saying, Truly, this was a righteous man. And all those who had ⁴⁸ flocked together in crowds to the sight, beholding what had happened, returned, beating their breasts. And all those who had been connected ⁴⁹ with him, and women who had accompanied him from Galilee, stood at a distance looking on.

AND lo! a man named Joseph, of Arimathæa, ⁵⁰ a city of the Jews,—a member of the Sanhedrim, a good and just man, who had not consented to ⁵¹ their purpose and act, and who was even expecting the kingdom of God,—this man went ⁵² to Pilate, and asked for the body of Jesus. And ⁵³ he took it down, and wrapped it in linen, and laid it in a tomb hewn out of the rock, where no one had yet lain. And it was the day ⁵⁴

Veres 50 - 56. Compare Matthew xxvii. 57 - 61; Mark xv.
42 - 47; John xix. 38 - 42.

* See Psalm xxxi. 5.

of Preparation ; and the Sabbath was dawning.

55 And the women who had accompanied him from Galilee, following after, saw the tomb, and
56 how his body was laid in it. And they returned, and prepared perfumes and ointments ; and, having rested during the Sabbath according
24 to the commandment, they on the first day of the week, at the earliest dawn, went to the tomb, carrying the perfumes which they had
2 prepared. And they found the stone rolled
3 away from the tomb ; and on entering, they
4 did not find the body of the Lord Jesus. And while they were in perplexity on this account, lo ! two men were with them in glittering
5 apparel ; and they were terrified, and bowed their faces to the earth ; but the men said to them, Why are you seeking the living among
6 the dead ? He is not here, but has risen. Re-
7 member what he told you in Galilee, that the Son of Man must be delivered into the hands of sinners, and be crucified, and rise again on the third day.

8 And they remembered his words ; and, return-

ing from the tomb, told all this to the eleven, and to all the others. They who told the Apostles were Mary of Magdala, and Joanna, and Mary the mother of James, and the other women who were with them. And their words appeared to the Apostles like an idle tale; and they did not believe them. But Peter rose and ran to the tomb; and stooping down, he saw nothing but the grave-clothes lying there, and returned home, wondering at what had taken place.

And lo! two of them were going, the same day, to a village about sixty furlongs from Jerusalem, called Emmaus. And they were conversing together about all which had happened. And while they were conversing and discussing, Jesus himself overtook them, and went on with them. But their eyes were restrained from knowing him. And he said to them, What is this discourse which you are holding together, as you walk, with such sad countenances? And one of them, whose name was Cleopas, answered him, Are you alone such a stranger in Jerusalem as not to know the things which have

19 happened there within these few days ? And he said to them, What things ? And they said to him, Those relating to Jesus the Nazarene, who was a teacher powerful in act and word
20 before God and all the people ; how our chief priests and rulers caused him to be sentenced
21 to death, and crucified him ; but we were hoping that it was he who was to be the deliverer of Israel. Nay, besides, it is now the
22 third day since all these things took place. But furthermore, some women of our number have greatly amazed us ; for, going early in the morn-
23 ing to the tomb, they did not find his body, but came, telling that they had seen a vision of an-
24 gels, who said that he was living. And some of those with us went to the tomb, and found it to be as the women had said ; but him they did not see.

25 And Jesus said to them, How dull of apprehension are ye, and slow to give credit to all
26 that the Prophets have spoken ! Was it not necessary that the Messiah through these suffer-
27 ings should enter on his glory ? And beginning with Moses, he explained to them what in his writings, and in those of all the Prophets, **had** relation to himself.

And when they came near the village to which ²⁸ they were going, he made a show of going farther. But they pressed him, saying, Remain ²⁹ with us, for it is towards evening; the day has declined. So he entered the village to stop with them.

And while he was at table with them, he took ³⁰ the bread, and blessed God, and broke it, and gave it to them. And their eyes were opened, ³¹ and they knew him; and he disappeared from them.

And they said to each other, Did not our ³² hearts burn within us, as he was talking to us on the road, and explaining to us the Scriptures? And immediately they returned to Jerusalem, and found assembled the eleven and those with them, who told them that the Master had truly risen, and had appeared to Simon. And they related what had happened on the ³⁵ road, and how he had become known to them while breaking bread.

And while they were thus talking, he stood ³⁶ in the midst of them, and said to them, Peace be with you! But they were so startled and ³⁷

38 terrified, as to think that they saw a spirit. And he said to them, Why are you troubled, and
39 why do doubts arise in your minds? See my hands and my feet, that it is I myself; touch me and see; for a spirit has not flesh and bones,
40 as you see me to have. And saying this, he
41 showed them his hands and his feet. And while they were still in doubt through joy and wonder, he said to them. Have you anything here
42 to eat? And they gave him a piece of broiled
43 fish, and a piece of honey-comb, which he took, and ate before them.

44 AND he said to them, This is what I told you while I was yet with you, that it was necessary that whatever is written in the Law of Moses and the Prophets and the Psalms concerning
45 me, should be accomplished. Then he opened
46 their minds to understand the Scriptures, and said to them, Thus it is written, and thus it was necessary that the Messiah should suffer,
47 and rise from the dead on the third day; and that reformation and remission of sins should in his name be proclaimed to all the nations,
48 beginning at Jerusalem. And you are the witnesses of these things.

And lo ! I will send you what my Father has ~~is~~ promised. But do you make your abode in the city, till you are endued with power from on high.

AND he led them out as far as Bethany ; and ~~so~~ he raised his hands and blessed them. And ~~so~~ while he was blessing them, he parted from them, and was carried up to heaven. And they, ~~so~~ worshipping him, returned to Jerusalem with great joy. And they were continually in the ~~so~~ temple, praising and blessing God.

Veres 50 - 53. Compare Acts i. 9 - 12.

THE

GOSPEL OF JOHN.

THE
GOSPEL OF JOHN.

1 IN the beginning was the Logos, and the Logos was with God, and the Logos was God.

2 He was in the beginning with God. All things were made by him, and without him nothing 4 was made which was made. In him was the source of blessedness; and the source of blessed 5 ness was the light for man. And the light is shining in darkness: though the darkness was not penetrated by it.

6 There was a man sent from God, whose name 7 was John. This man came as a witness, to bear testimony concerning the light, that all might 8 believe through him. He was not the light, but he came to bear testimony concerning the 9 light. The true light, which shines on every man, was coming into the world. He was in the world, and by him the world was made, and

the world acknowledged him not. He came ¹¹ to his peculiar possession, and his peculiar people received him not. But to as many as ¹² received him he gave a title to be children of God,—to those who had faith in him, they ¹³ being born not of any peculiar race, nor through the will of the flesh, nor through the will of man, but being children of God.

And the Logos became a man, and dwelt ¹⁴ among us, full of favor and truth; and we beheld his glory, such as an only son receives from a father. John bore testimony concerning ¹⁵ him, and proclaimed, This is he of whom I said, He who was to come after me has gone before me, for he was my superior.—Of his inexhaustible store we all have received, even favor upon favor. For the Law was given by Moses, the ¹⁷ Favor and the Truth came by Jesus Christ. No ¹⁸ man has ever seen God; the only Son, who is on the bosom of the Father, he has made him known.

AND this is what John testified, when the ¹⁹ Jews sent priests and Levites from Jerusalem to

Verses 19–34. See Matthew iii. 1–17; Mark i. 1–11; Luke iii. 1–22.

20 ask him, Who are you ? And he spoke openly, and did not refuse to answer ; he spoke openly,
21 saying, I am not the Messiah. And they asked him, Who then are you ? Are you Elijah ? And he said, I am not. Are you the prophet ?
22 And he answered, No. Then they said to him, Who are you ? — that we may give an answer to those who sent us. What do you affirm of
23 yourself ? He answered, I am *a voice crying in the desert, Prepare the way of the LORD* ; * as the
24 prophet Isaiah said. And those who were sent
25 were Pharisees ; and they asked him, Why then do you baptize, if you are not the Messiah, nor
26 Elijah, nor the prophet ? John answered them, I baptize in water ; but there is one among
27 you whom you know not, he who is coming after me, — one whose sandals I am not worthy to unbind.

28 This took place at Bethany, on the other side of the Jordan, where John was baptizing.

29 The next day, John saw Jesus coming to him, and said, Behold, the lamb of God ! he who is
30 taking away the sins of the world ! This is he of whom I said, After me comes a man who has gone before me, for he was my superior.

* Isaiah xl. 8.

And I knew him not; but I came baptizing in ³⁰ water to prepare for his manifestation to Israel.

And John bore this testimony:—I beheld ³¹ the Spirit descending as a dove from heaven and resting on him. And I knew him not; but he ³² who sent me to baptize in water said to me, He on whom thou shalt see the Spirit descending and resting, is he who will baptize in the Holy Spirit. And I have seen it; and have borne ³³ testimony that this man is the Son of God.

THE next day, John was there again with two ³⁵ of his disciples. And looking at Jesus as he ³⁶ was walking, he said, Behold, the lamb of God! And the two disciples heard what he said, and ³⁷ followed Jesus. And Jesus, turning about and ³⁸ seeing them following him, said to them, What do you desire? And they said to him, Rabbi (which means *teacher*), where do you dwell? He said to them, Come and see. So they went ³⁹ and saw where he dwelt, and remained with him that day. It was about the tenth hour.

One of the two who heard what John said, ⁴⁰ and followed Jesus, was Andrew, Simon Peter's brother. He first met his brother Simon, and ⁴¹ said to him, We have found the Messiah (that

42 is, *the Anointed*); and brought him to Jesus, who, looking upon him, said, You are Simon, the son of Jonah; you shall be called Cephas (which answers to *Peter*, meaning *a rock*).

43 The next day, Jesus determined to depart for Galilee; and he met Philip, and said to him,
44 Follow me. Philip was of Bethsaida, the town
45 of Andrew and Peter. Philip met Nathanael, and said to him, We have found him of whom Moses wrote in the Law, and the Prophets,
46 Jesus of Nazareth, the son of Joseph. And Nathanael said to him, Can anything good be from Nazareth? Philip answered him, Come
47 and see. Jesus saw Nathanael coming to him, and said of him, Behold, a true Israelite, in
48 whom there is no deceit! Nathanael said to him, How do you know me? Jesus answered him, Before Philip called to you, when you
49 were under the fig-tree, I saw you. Nathanael replied, Rabbi, you are the Son of God, you are
50 the king of Israel. Jesus answered him, Do you believe because I said to you, I saw you under the fig-tree? You will see greater things
51 than this. And he said to him, Truly, truly I tell you, that from this time forth ye will see heaven opened, and the angels of God ascending and descending to the Son of Man.

AND on the third day, there was a marriage- 2
feast at Cana in Galilee; and the mother of
Jesus was there, and Jesus and his disciples 2
were invited to the feast. And the wine having 3
failed, the mother of Jesus said to him, They
have no wine. Jesus said to her, Woman, why 4
do you trouble me? My hour has not yet come.
His mother said to the servants, Whatever he 5
may tell you, do. And there were six stone 6
jars standing there, to be used for the Jewish
purifications, each holding two or three baths.
Jesus said to the servants, Fill the jars with 7
water. And they filled them to the brim. Then 8
he said to them, Take out some now, and carry
it to the master of the feast. And they did so.
But when the master of the feast tasted the 9
water which had been made wine, not knowing
whence it was, (but the servants who had drawn
the water knew,) he called to the bridegroom,
and said to him, Men commonly produce their 10
good wine first, and, when the guests have drunk
freely, then that which is poorer; but you have
kept your good wine till now.

Thus Jesus performed his first miracle at 11
Cana in Galilee, and manifested his glory; and
his disciples put faith in him.

- 12 AFTER this, he and his mother and his kinsmen and his disciples went down to Capernaum, but continued there not many days.
- 13 AND the Passover of the Jews was nigh, and
14 Jesus went up to Jerusalem. And he found the sellers of cattle and sheep and doves, and the
15 money-changers, sitting in the temple. And making a scourge of cords, he drove them all out of the temple, with the sheep and cattle, and scattered the money of the exchangers,
16 overturning their tables ; and said to those who sold doves, Take these things hence ; make not
17 my Father's house a house of traffic. And his disciples remembered that it had been written,
*Zeal for thy house is consuming me.**
- 18 Then the Jews said to him, What sign do you show us, that you have authority to do
19 thus ? Jesus answered them, Destroy this temple, and in three days I will raise it up. Then the Jews said, Forty-six years has this temple been in building, and will you raise it up in
21 three days ? But he spoke concerning the temple of his body. When, therefore, he was raised

* Psalm lxxix. 9.

from the dead, his disciples remembered that he had said this, and put faith in the Scripture, and in the words which Jesus had spoken.

AND while Jesus was in Jerusalem at this ²³ festival of the Passover, many believed in him from seeing his miracles. But he did not trust ²⁴ himself to them, for he knew them all, and had ²⁵ no need that any one should tell him what men are, for he knew what was in man.

AND there was one of the Pharisees, a ruler ³ of the Jews, Nicodemus by name, who came to ⁴ him by night, and said to him, Rabbi, we know that you have come as a teacher from God; for no one could do the miracles which you do, unless God were with him. Jesus answered ⁵ him, Truly, truly I tell thee, Unless one be born again, he cannot see the kingdom of God. Nicodemus said to him, How can a man be born ⁶ when he is old? Can he enter his mother's womb again, and be born? Jesus answered, ⁷ Truly, truly I tell thee, Unless one be born of water and of the Spirit, he cannot enter the kingdom of God. What is born of the flesh ⁸ is flesh, and what is born of the Spirit is spirit.

7 Do not marvel at my telling thee, You must be
8 born again. The wind blows where it will,
and you hear its sound, but know not whence
it comes, or whither it is going; so is every one
born, who is born of the Spirit.

9 Nicodemus asked him, How can this be?
10 Jesus answered him, Thou art the teacher of
Isracl, and dost thou not understand this?
11 Truly, truly I tell thee, We speak what we
know, and testify to what we have seen; and
you do not receive our testimony.

12 If I tell you earthly things and you believe
not, how will you believe should I tell you
13 heavenly things? And no one has ascended to
heaven, except him who has descended from
14 heaven, the Son of Man, who is in heaven. And
as Moses raised on high the serpent in the
desert, so must the Son of Man be raised on
15 high, that whoever has faith in him may not
perish, but have eternal life.

16 FOR God so loved the world as to give his
only Son, that whoever has faith in him may not
17 perish, but have eternal life. For God did not
send his Son into the world to condemn the
world, but that through him the world may be

saved. He who has faith in him is not condemned; but he who has not faith is already under condemnation, for not having faith in the only Son of God. And the ground of condemnation is this, that, the light having come into the world, men preferred the darkness to the light; for their deeds were evil, and whoever does evil hates the light, and comes not to the light, lest his deeds should be exposed; but he who obeys the Truth comes to the light by which it is made manifest that his deeds are done in union with God.

AFTER this, Jesus went with his disciples into the country of Judæa, and there remained with them, baptizing. And John also was baptizing at Ænon, near Salim, for there was an abundance of water there; and many came to him and were baptized. For John was not yet put in prison.

Upon this, a dispute arose between the disciples of John and a Jew, about purification. And John's disciples went to him, and said, Rabbi, he who was with you on the other side of the Jordan, to whom you bore testimony, lo! he is baptizing, and all men are going to him.

¶²⁷ John answered, A man can assume nothing
but what is given him from Heaven. You
yourselves know that I said, I am not the
Messiah, but one sent to precede that man.

¶²⁹ He who has the bride is the bridegroom. But
the friend of the bridegroom, who stands by
and hears him, rejoices at the bridegroom's
¶³⁰ voice. This, then, my joy is accomplished. He
must increase, but I must decrease.

¶³¹ He who comes from on high is above all. An
earthly teacher is of the earth, and speaks earthly
things. He who comes from heaven is above
¶³² all, and what he has seen and heard, that he
testifies; and no one is receiving his testimony.

¶³³ In receiving his testimony, a man attests his be-
¶³⁴ lief that God is true. He whom God has sent
speaks the words of God. He gives not the

¶³⁵ spirit by measure. The Father loves the Son,
and has committed all things into his hands.

¶³⁶ He who has faith in the Son has eternal life;
he who disobeys the Son will not see life, but
the anger of God abides on him.

¶⁴ WHEN, therefore, Jesus knew that the Phari-
sees had heard that he made and baptized more
disciples than John, (though Jesus himself did

not baptize, but his disciples,) he left Judæa,⁹ and went again to Galilee.

And his way was through Samaria. He came, ¹⁰ therefore, to a city of Samaria, called Sychar, near the field which Jacob gave to his son Joseph, where was Jacob's well. Jesus was ¹¹ wearied with his journey, and sat down by the well. It was about noon. A Samaritan woman ¹² came to draw water. Jesus said to her, Give me to drink. For his disciples had left him to ¹³ go into the city to buy food. Then the Samaritan woman said to him, How is it that you, who are a Jew, ask drink of me, who am a Samaritan woman? (For the Jews do not hold intercourse with the Samaritans.) Jesus answered her, ¹⁴ Had you known what God is granting you, and who he is who said to you, Give me to drink, you would have asked him, and he would have given you living water. The woman said ¹⁵ to him, Sir, you have nothing to draw with, and the well is deep. Whence then have you this living water? Are you greater than our father ¹⁶ Jacob, who gave us this well, and drank of it himself, and his sons, and his cattle? Jesus ¹⁷ answered her, Whoever drinks of this water will thirst again; but he who drinks of the ¹⁸

water which I will give him will never thirst; but the water I will give him will be in him a spring of water gushing up as a fountain of
15 eternal life. The woman said to him, Sir, give me this water, that I may not thirst, nor come
16 here to draw. Jesus said to her, Go, call your
17 husband, and come here. The woman answered,
I have no husband. Jesus said to her, You are
18 right in saying, I have no husband; for, though
you have had five husbands, he whom you now
have is not your husband. In this you have
19 spoken truly. The woman said to him, Sir,
20 I perceive you are a prophet. Our fathers
worshipped on this mountain, and you Jews
say, that in Jerusalem is the place where men
21 ought to worship. Jesus said to her, Woman,
believe me, the hour is coming when ye shall
worship the Father neither on this mountain,
22 nor at Jerusalem. Ye worship whom ye know
not. We worship whom we know. For the
23 Deliverer is from the Jews. But the hour is
coming, and now is, when the true worshippers
will worship the Father in spirit and truth.
For indeed the Father is seeking such worship-
24 pers. God is a spirit, and they who worship
25 him must worship him in spirit and truth. 'The

woman said to him, I know that the Messiah (that is, *the Christ*) is coming. When he comes, he will tell us all things. Jesus said to her, I ²⁸ who speak to you am he.

And upon this his disciples came, and wondered that he was talking with a woman. But no one said, What are you seeking? or, Why are you talking with her?

Then the woman left her water-vessel and ²⁹ went into the city, and said to the men, Come, ³⁰ see a man who has told me all that I ever did. Is not he the Messiah? And they came from ³⁰ the city to see him.

In the mean time his disciples asked him to ³¹ eat. But he said to them, I have food to eat ³² which you know not of. Then the disciples ³³ said to one another, Has any one brought him anything to eat? Jesus said to them, My food ³⁴ is to do the will of Him who sent me, and to finish his work. Say you not, After four months ³⁵ the harvest will come? Lo! I say to you, Lift up your eyes, and behold the fields; for they are white already for the harvest. And he who ³⁶ reaps receives wages, and is gathering in grain for eternal life, that both the sower and the reaper may rejoice together. In this is that ³⁷

¶ saying true, One sows, and another reaps. I send you to reap where you have not labored. Others have labored, and you have come in their place.

¶ And many of the Samaritans of that city believed in him on account of the testimony of the woman, that he told her all things which she ever did. So when the Samaritans came to him, they asked him to remain with them. And he remained there two days. And many more believed through his own teaching; and said to the woman, We believe now not through what you said; for we ourselves have heard him, and know that this is truly the Saviour of the world.

¶ AND after two days he left the place, and went to Galilee. For Jesus himself testified, that a prophet has no honor in his own country.

¶ And when he came to Galilee, the Galilæans welcomed him, having seen all that he did at Jerusalem during the festival; for they also went to the festival.

¶ And he came again to Cana in Galilee, where he made the water wine. And there was a certain officer of the court whose son was sick

at Capernaum. He, hearing that Jesus had ⁴⁷ come from Judæa into Galilee, came to him, and asked him to go down and heal his son, who was at the point of death. Then Jesus ⁴⁸ said to him, Cannot ye believe without seeing signs and wonders? And the king's officer said ⁴⁹ to him, Master, come down before my child die. Jesus said to him, Go, your son is well. And ⁵⁰ the man believed what Jesus told him, and set out on his return. And while he was on the ⁵¹ way, his servants met him, and told him that his son was well. Then he inquired of them the ⁵² hour when he became well. And they said to ⁵³ him, Yesterday, at the seventh hour, his fever left him. Then the father knew that that was ⁵⁴ the hour when Jesus said to him, Your son is well. And he and all his household became believers.

This, then, was the second miracle which ⁵⁵ Jesus performed in Galilee, upon coming from Judæa.

AFTER this, there was a festival of the Jews; ⁵⁶ and Jesus went up to Jerusalem. Now there is at ⁵⁷ Jerusalem, near the Sheep Gate, a bath, called in Hebrew Bethesda, with five porches. In these ⁵⁸

lay a great number of diseased persons ; blind,
6 lame, withered. And a certain man was there
who had been diseased for thirty-eight years.
6 Him Jesus saw lying there, and, knowing that
he had been for a long time ill, said to him, Do
7 you wish to become well ? The diseased man
answered him, Sir, I have no one to put me into
the bath when the water is troubled ; but, while
8 I am going, another gets down before me. Jesus
said to him, Rise, take up your bed, and walk.
9 And immediately the man was made well, and
took up his bed, and walked.

10 And this was on the Sabbath. The Jews,
therefore, said to him who had been cured, It is
the Sabbath ; it is not lawful for you to be
11 carrying your bed. He answered them, He who
made me well said to me, Take up your bed,
12 and walk. Then they asked him, What man
was it who said to you, Take up your bed, and
13 walk ? But he who had been made well did not
know who it was ; for there was a crowd in the
14 place, and Jesus had withdrawn himself. After-
wards Jesus found him in the temple, and said
to him, Lo ! you have been made well. Sin no
15 more, lest something worse befall you. The
man went and told the Jews that it was Jesus

who had made him well. And upon this the 16
Jews came in pursuit of Jesus, because he had
done thus on the Sabbath.

But Jesus said to them, As my Father is con- 17
tinually working, so I also work.—Then, for 18
this, the Jews were more bent on killing him,
because he had not only broken the Sabbath,
but also had spoken of God as particularly his
Father, putting himself on an equality with God.
Then Jesus said to them, Truly, truly I tell you, 19
The Son does nothing of himself, but only what
he sees his Father doing. But what his Father
does, the Son also does in like manner. For 20
the Father loves the Son, and directs him in all
that he does, and will direct him in greater
works than these, to your astonishment. For as 21
the Father raises the dead and gives them life,
so also the Son gives life to whom he will.
Nor does the Father condemn any one, but has 22
committed all condemnation to the Son ; that all 23
may honor the Son as they honor the Father. He
who honors not the Son, honors not the Father
who sent him. Truly, truly I tell you, He who 24
hears my words and puts his trust in Him who
sent me, has eternal life, and shall not come
under condemnation, but has passed from death

¶ to life. Truly, truly I tell you, that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear it shall live. For as the Father is the fountain of life, so has he given to the Son to be the fountain of life; and he has intrusted him with authority to pass condemnation also. Because he is a son of man, marvel not at this; for the hour is coming, when all who are in their tombs shall hear his voice, and come forth; those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

¶ I can do nothing of myself. I condemn as I am directed, and my condemnation is just; for I regard not my own will, but the will of Him who sent me.

¶ If I bear testimony to myself, my testimony is not true!—There is another who is my witness; and I know that his testimony concerning me is true. You sent to John, and he bore testimony to the Truth. Though I admit not testimony from man, yet I say this that you may be saved. He was the burning and shining lamp; and you were willing for a short season to rejoice in his light. But I have higher testi-

mony than that of John ; for the works which the Father has commissioned me to perform, the very works which I am doing, bear testimony that the Father has sent me ; and thus ³⁷ the Father who sent me has himself borne testimony concerning me. You have never listened to his voice, nor seen his form, nor have you his ³⁸ word abiding in you ; for you give not credit to him whom he has sent. You search the Scriptures ; for you think that in them you have eternal life ; and they are my witnesses ; and ³⁹ you are not willing to come to me to have life. I desire not to receive honor from men ; but I ⁴¹ know you, that you have not the love of God in you. I have come in the name of my Father, ⁴² and you receive me not. Should another come in his own name, him you will receive. How ⁴³ can you believe, who desire honor from one another, and seek not that honor which comes from Him who is God alone ? Think not that ⁴⁵ I shall accuse you to the Father. There is one who is accusing you, Moses, in whom you have trusted ; for if you had faith in Moses, you ⁴⁶ would have faith in me ; for he wrote concerning me. But if you believe not his writings, ⁴⁷ how should you believe my words ?

• AFTER these things Jesus crossed the lake of Galilee, also called the lake of Tiberias.
2 And a great multitude followed him, on account of the miraculous cures which they had
3 seen him perform. And Jesus ascended the mountain, and there rested with his disciples.
4 It was near the time of the Passover, the Jewish festival. Then Jesus, beholding the great multitude which came to him, said to Philip,
Where shall we buy bread to give them food?
6 But this he said to try him; for he had determined what to do. Philip answered him, Two hundred denarii would not purchase bread enough for every one of them to have even a
8 small piece. One of his disciples, Andrew, Simon
9 Peter's brother, said to him, There is a lad here who has five barley loaves, and two small fishes,
10 but what are those for such a number? Then Jesus said, Make them arrange themselves on the ground; for the place was covered with grass. So the men arranged themselves, to the
11 number of about five thousand. Then Jesus took the loaves, and, giving thanks, distributed of them to those who were on the ground, and

Ch. vi. 1 - 13. Compare Matthew xiv. 13 - 21; Mark vi. 30 - 44, Luke ix. 10 - 17.

likewise or the fishes, as much as they desired. And when they were satisfied, he said to his ¹² disciples, Collect the fragments that remain, so that nothing may be lost. Then they collected ¹³ them, and filled twelve baskets with the fragments of the five barley loaves which remained after the people had eaten. And the multitude, ¹⁴ seeing the miracle which Jesus had wrought, said, This is truly the prophet who was to come into the world. Then Jesus, knowing that they ¹⁵ were about to come and take him by force, to proclaim him king, withdrew to the mountain alone.

In the evening, his disciples went down to ¹⁶ the lake, and, going on board their boat, were ¹⁷ crossing the lake toward Capernaum. And when it was dark, Jesus had not come to them; and there was a strong wind, so that the waves ¹⁸ ran high. But after they had been driven some ¹⁹ twenty-five or thirty furlongs, they saw Jesus walking on the lake, near the boat; and they were afraid. But he said to them, It is I; be ²⁰ not afraid. Then they gladly received him into ²¹ the boat; and immediately after landed where they had purposed.

22 The next day, the multitude, who remained on the other side of the lake, knew that there had been only one boat there, and that Jesus did not go on board it with his disciples, but
23 that they departed alone. But other boats from Tiberias came near the place where they had eaten the bread after the Master had given
24 thanks. When, therefore, the multitude found that neither Jesus nor his disciples were there, they got on board these boats, and came to Capernaum, seeking Jesus.

25 And having found him on that side of the lake, they said to him, Rabbi, when did you
26 come here? Jesus said to them, Truly, truly I tell you, You seek me, not because you saw miracles, but because your hunger was satisfied
27 by eating of the loaves. Labor not to obtain perishable food, but the food that endures to eternal life, which the Son of Man will give you; for on him has the Father, even God, set his seal.

28 Then they said to him, What shall we do, to
29 perform the works which God requires? Jesus answered them, This is what God requires, that
30 you have faith in him whom he has sent. Then they said to him, What sign do you show us,

that we may give you credit? What do you perform? Our fathers ate the manna in the ²¹ desert; as it is written, *He gave them bread from heaven to eat.**

Then Jesus said to them, Moses has not given ²² you the bread from heaven; but my Father is giving you the true bread from heaven; for the ²³ bread of God is that which is now descending from heaven and giving life to the world. Then ²⁴ they said to him, Master, evermore give us this bread. Jesus said to them, I am the bread of ²⁵ life; he who comes to me will never hunger, and he who has faith in me will never thirst. But, as I have said to you, though you have seen ²⁶ me, you have not had faith. All whom the ²⁷ Father is giving me will come to me; and him who comes to me I will in no wise reject. For ²⁸ I have descended from heaven, not to do my own will, but the will of Him who sent me. And ²⁹ this is the will of Him who sent me, that of all whom he has given me I should suffer none to be lost, but should raise up every one in the last day. This, I say, is the will of Him who sent ³⁰ me, that every one beholding the Son and put-

* Psalm lxxviii. 24.

ting faith in him should have eternal life; and I will raise him up in the last day.

41 Then the Jews murmured at him because he said, I am the bread which has descended from
42 heaven. And they said, Is not this man Jesus, the son of Joseph? one whose father and mother we know? What then does he mean by saying,
43 I have descended from heaven? Jesus said to
44 them, Murmur not among yourselves. No one can come to me, unless the Father, who sent me, draw him; and him I will raise up in the last
45 day. It is written in the Prophets, *And all shall be taught by God.** Every one who listens to the
46 Father, and learns from him, comes to me. Not that any one has seen the Father, except him who is from God; he has seen the Father.

47 Truly, truly I tell you, He who puts his trust
48 in me has eternal life. I am the bread of life;
49 your fathers ate the manna in the desert, and
50 died; but if any one eat of this bread which
51 is descending from heaven, he shall not die. I am the bread of life which has descended from heaven; if any one eat of this bread, he shall live for ever.

* Isaiah liv. 13.

But the bread which I will give is my body, which I will give for the life of the world. Then the Jews disputed with each other, saying, ⁵³ How can he give us his body to eat? Then ⁵⁴ Jesus said to them, Truly, truly I tell you, Unless you eat the flesh of the Son of Man, and drink his blood, you have not life within you. He who eats my flesh and drinks my blood has ⁵⁵ eternal life; and I will raise him up in the last day. For truly my flesh is to be eaten, and ⁵⁶ truly my blood is to be drunk. He who eats ⁵⁷ my flesh and drinks my blood abides with me, and I with him. As the living Father sent me, ⁵⁸ and I live through the Father, so he who eats me will live through me. The bread which ⁵⁹ has descended from heaven is not like that which your fathers ate, and died; he who eats this bread will live for ever.

Thus taught Jesus in a synagogue at Caper- ⁶⁰ naum. Then many of his disciples, when they ⁶¹ heard him, said, This is hard teaching; who can listen to it? But Jesus, knowing in his own ⁶² mind that his disciples were murmuring on account of his discourse, said to them, Does this give you offence? What, then, if you should ⁶³ see the Son of Man ascending where he was be-

63 fore? What is spiritual gives life. The flesh profits nothing. The words which I speak to
64 you are spiritual, and give life. But there are some of you who have not faith.—For Jesus knew from the beginning who were those who
65 had not faith, and who would betray him; and he said, Hence I told you, that no one can come to me, unless it be given him from the Father.

66 After this, many of his disciples fell away,
67 and accompanied him no longer. Then Jesus said to the Twelve, Would you also go away?
68 Simon Peter answered him, Master, to whom shall we go? You have the words of eternal
69 life; and we believe and know that you are the
70 Holy One of God. He answered them, Have I not chosen you Twelve for myself? and one
71 of you speaks evil of me. He meant Judas Iscariot, the son of Simon, one of the Twelve, who afterwards betrayed him.

7 AND after this, Jesus remained in Galilee; for he would not go into Judæa, because the Jews
2 sought to kill him. But when the time was near for the Jewish festival called the Feast of
8 Tabernacles, his kinsmen said to him, Leave this place, and go into Judæa, that your dis-

ciples may see the works which you are doing. For no one who wishes to be known does his works where they cannot be seen. Since you do these things, show yourself openly to the world.

— For not even his kinsmen had faith in him.

Then Jesus said to them, My time has not yet come; but all times are suitable for you. The world cannot hate you; but me it hates, because I testify of it that its deeds are evil. Go you up to this festival. I am not going to this festival, for my time has not yet fully come. And having said this to them, he stayed behind in Galilee.

But after his kinsmen had gone up, then he also went up to the festival, not openly, but rather in a private manner. Then the Jews were seeking for him at the festival, and asking, Where is he? And there was much private talk among the multitudes concerning him. Some said, He is a good man. Others said, No; he deceives the common people. But no one spoke openly concerning him, for fear of the Jews.

But in the middle of the festival, Jesus went up to the temple and taught. And the Jews wondered, and said, Whence has this man his

16 learning, having never been instructed ? Then Jesus said to them, My teaching is not mine,
17 but His who sent me. If any one is desirous of doing his will, he will know whether my teaching is from God, or whether I speak from
18 myself. He who speaks from himself seeks his own glory ; but he who seeks the glory of him who sent him is true, and in him is no iniquity.

19 Has not Moses given you the Law ? and no one of you obeys the Law. Why do you
20 seek to kill me ? The crowd answered, You
21 are mad ; who seeks to kill you ? Jesus replied to them, I have done one work, at which you
22 are all astounded. Moses has given you circumcision,—not that it comes from Moses, but from the fathers,—and you circumcise a child
23 on the Sabbath. If a child be circumcised on the Sabbath, that the Law of Moses may not be broken, are you angry with me for restoring soundness to the whole body of a man on the
24 Sabbath ? Judge not according to appearance, but judge righteously.

25 THEN some of the inhabitants of Jerusalem said, Is not this the man whom they seek to
26 kill ? And see, he speaks boldly, and they say

nothing to him. May not the rulers have become convinced that this man is the Messiah ? But we know whence this man is ; and when ²⁷ the Messiah comes, no one will know whence he is.

Then Jesus cried aloud, as he was teaching in ²⁸ the temple, Ye know me ! and ye know whence I am ! Yet I have not come of myself, but He who sent me is true, whom you know not. I ²⁹ know him ; for I am from him, and he sent me.

THEN they were desirous of apprehending ³⁰ him ; but no one laid hands on him, for his hour had not yet come. But many of the common ³¹ people believed in him, and said, Will the Messiah, when he comes, do more miracles than this man does ?

When the Pharisees heard this talk of the ³² common people concerning him, they and the chief priests sent officers to apprehend him. Then Jesus said, But a little while longer shall ³³ I be with you. I am going to Him who sent me. Should you seek for me you will not find me, ³⁴ and where I shall be you cannot come. Then ³⁵ the Jews said one to another, Where does this man intend going, so that we shall not find

him? Will he go to the Greeks who are scattered about, and teach the Greeks? What does he mean by saying, Should you seek for me you will not find me, and where I shall be you cannot come?

37 On the last, the great day of the festival, Jesus stood and cried aloud, saying, If any one thirst, let him come to me and drink. From him who believes in me will flow, as the Scripture says, rivers of living water. This he spoke of the Spirit that believers in him were to receive; for the Holy Spirit was not yet given, Jesus not having yet been glorified.

40 Then many of the multitude, on hearing this discourse, said, This is truly the prophet.
41 Others said, This is the Messiah; others said,
42 Can the Messiah come from Galilee? Does not the Scripture say, that the Messiah is to be of the descendants of David, and from Bethlehem,
43 the town of David? So the multitude were
44 divided concerning him; and some of them were disposed to apprehend him; but no one
45 laid hands on him. Then the officers returned to the chief priests and Pharisees, who said to
46 them, Why have you not brought him? The officers answered, Never did man speak like

this man. Then the Pharisees said to them, ⁴¹ Are you also deceived? Has any one of the ⁴² rulers believed in him? or of the Pharisees? But this multitude, that know not the Law, are ⁴³ accursed. Nicodemus, he who came to him by ⁴⁴ night, who was one of their number, said to them, Does our Law condemn a man without ⁴⁵ a hearing, and its being known what he has done? They answered him, Are you too a ⁴⁶ Galilæan? Search, and see that no prophet has arisen from Galilee.

AGAIN, Jesus spoke to them, saying, I am the ⁸ light of the world. He who follows me will not walk in darkness, but shall have the light of life. Then the Pharisees said to him, You bear ¹² testimony to yourself; your testimony is not true. Jesus answered them, If I bear testimony to myself, my testimony is true; for I know whence I came and where I am going; but you do not know whence I come nor where I am going. You condemn according to the flesh. I condemn ¹⁴ no one. Yet were I to condemn, my condemna- ¹⁵ tion would be just; for it would not be mine alone, but mine and the Father's, who sent me. — It is written in your Law, that the testimony ¹⁶

18 of two witnesses is valid.* I, who bear testimony to myself, am He; and my Father, who
19 sent me, bears testimony to me. Then they said to him, Where is your father? Jesus answered,
You know neither me nor my Father. Did you know me, you would know my Father also.

20 These words he spoke while teaching in the treasury in the temple; but no one apprehended him, for his hour had not yet come.

21 AGAIN, he said to them, I am going away, and you will seek me, and you will die in your sin. Where I am going you cannot come.
22 Then the Jews said, Will he kill himself, that he says, Where I am going you cannot come?
23 And he said to them, You are of what is below; I am of what is above. You are of this world; I am not of this world. Therefore I said to you, that you will die in your sins. For unless you believe that I am He, you will die in your sins. Then they said to him, Who are you? Jesus said to them, In the first place, I am in all respects as I speak to you. I have much to say in your condemnation; but He who

* Deuteronomy xix. 15.

sent me is true; and I speak to the world what I have heard from him.—They understood not ²¹ that he spoke to them of the Father.

THEN Jesus said to them, When you have ²² raised on high the Son of Man, then you will know that I am He, and that I do nothing of myself, but speak thus as the Father has taught me. And He who sent me is with me. He has ²³ not left me alone; for all which I do is conformed to his will.

WHILE he was teaching thus, many believed ²⁴ in him.—Then Jesus said to those Jews who believed in him, If you remain steadfast in what I teach, you will be truly my disciples; and you ²⁵ will know the Truth, and the Truth will make you free. Some answered him, We are Abraham's offspring, and were never slaves to any one. What do you mean by saying that we shall become free? Jesus answered them, Truly, ²⁶ truly I tell you, that whoever is a sinner is the slave of sin. But the slave will not abide in the ²⁷ family for ever; the son will abide for ever. If, ²⁸ then, the son shall give you freedom, you will be free indeed.

37 I know that you are Abraham's offspring; but you are seeking to kill me, because my
38 teaching has no power over you. I speak what I have learned of my Father, and you do what
39 you have learned of your father. They answered him, Our father is Abraham. Jesus said to them, Were you Abraham's children, you would
40 follow Abraham in his works. But now you are seeking to kill me, a man who has spoken to you the truth which I have heard from God.
41 This Abraham would not have done. You do the works of your father. Then they said to him, We were not born of fornication; we
42 have one Father, God. Jesus answered them, Were God your Father, you would love me; for I came, and I am here, from God. I have
43 not come of myself, but he sent me. Why do you not understand my language? Because
44 you cannot listen to my teaching. Your father is the Devil; and you are ready to execute his evil purposes. He was a manslayer from the beginning; and he adheres not to the Truth, because there is no truth in him. When he speaks that which is opposed to the Truth, he speaks from his own nature; for he is false, and
45 the father of all such falsehood. But I—

because I affirm the Truth, you do not believe me.

Who of you convicts me of sin? If I speak ⁴⁴ what is true, why do you not believe me? He ⁴⁵ who is of God listens to the words of God. You do not listen, because you are not of God.

Then the Jews replied to him, Do we not ⁴⁶ well say that you are a Samaritan? and possessed by a dæmon? Jesus answered, I am not possessed by a dæmon; but I honor my Father, and you treat me with dishonor. But I am not seeking ⁴⁹ my own glory. There is One who will provide for it, and pass judgment.

Truly, truly I tell you, Whoever obeys my ⁵¹ teaching will never see death. Then the Jews ⁵² said to him, Now we are sure that you are possessed by a dæmon. Abraham died, and the Prophets; and you say, Whoever obeys my teaching will never taste of death. Are you ⁵³ greater than our father Abraham, who died? And the Prophets died. Whom do you make yourself to be? Jesus answered, Did I exalt ⁵⁴ myself, this would be nothing. It is my Father who exalts me; whom you affirm to be your God, yet you know him not; but I know him, ⁵⁵ — and should I say, I know him not, I should

56 speak falsely like you,—I know him, and am directed by him.—Your father Abraham exulted that he might see my day; and he saw it, and rejoiced. Then the Jews said to him, You are not yet fifty years old; and have you seen Abraham? Jesus said to them, Truly, truly I tell you, Before Abraham was born, I was IHe.
58 59 Then they took up stones to throw at him; but Jesus was screened from them, and passed out of the temple.

9 AND as he was passing along, he saw a man
2 who had been blind from his birth. And his disciples asked him, Rabbi, who sinned, this man or his parents, that he was born blind?
3 Jesus answered, This man was not born blind on account of his own sin, nor his parents', but that the works of God might be apparent in
4 him.—I must work the works of Him who sent me, while it is day. The night is coming, when
5 one cannot work. While I am in the world, I am the light of the world.

6 Saying this, he spat on the ground, and made clay with the spittle, and smeared with it the
7 eyes of the blind man; and said to him, Go to the bath of Siloam (which word means *sent*),

and wash. And he went and washed his eyes, and came back having his sight.

Then his neighbors, and those who had seen him formerly as a beggar, said, Is not this he who used to sit and beg? Some said, It is he; others said, He is like him; but he himself said, I am he. Then they said to him, How were your eyes opened? He answered, A man called Jesus made clay and smeared my eyes, and told me to go to the bath of Siloam and wash; and I went and washed my eyes, and received sight. Then they said to him, Where is that man? He said, I do not know.

They brought to the Pharisees him who had been blind. And it was on the Sabbath that Jesus had made the clay and opened his eyes. Then again the Pharisees asked him how he received his sight; and he answered them, He put clay on my eyes, and I washed them, and I see. Then some of the Pharisees said, This man is not from God, for he does not keep the Sabbath. Others said, How can a man who is a sinner perform such miracles? And there was a division among them.

They spoke to the blind man again, and asked, What say you of him who opened your

18 eyes? He said, He is a prophet. But the Jews would not believe that he had been blind and had received his sight, till they called his
19 parents and questioned them, saying, If this be your son, who, you say, was born blind, how
20 then does he now see? His parents answered them, We know that this is our son, and that
21 he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. He is of age, ask him; let him speak for
22 himself.—This his parents said through fear of the Jews; for the Jews had now agreed, that if any one acknowledged Jesus to be the Messiah, he should be put out of the synagogue.
23 Hence his parents said, He is of age, ask him.

24 Then they called a second time the man who had been blind, and said to him, Speak in the fear of God; we know that this man is a sinner.
25 The man answered, I do not know if he be a sinner; one thing I know, that, having been
26 blind, I now see. And they said to him again, What did he do to you? How did he open
27 your eyes? He answered them, I have already told you; and you would not listen to what I said. Why would you hear it again? Are even
28 you disposed to become his disciples? Then

they reviled him, and said, You are his disciple ; but we are disciples of Moses. We know that ²⁹ God spoke to Moses ; but as for this man, we know not whence he is. The man answered ³⁰ them, Here is a strange thing ! You know not whence he is, though he has opened my eyes. We know that God does not hear sinners, but ³¹ hears him who worships him and does his will. Never before was any one heard of who opened ³² the eyes of a man born blind. If he were not ³³ from God, he could do nothing. They answered ³⁴ him, You were wholly born in sins, and do you teach us ? And they thrust him out.

Jesus heard that they had thrust him out ; ³⁵ and finding him, said to him, Have you faith in the Son of God ? He answered, And who is he, ³⁶ sir, that I should have faith in him ? Jesus ³⁷ said to him, You have seen him ; it is he who speaks to you. And he said, I have faith, sir ; ³⁸ and did him reverence.

AND Jesus said, I have come into this world ³⁹ to make a difference between men ; that they who see not may see, and they who see may be blind. And some of the Pharisees who were ⁴⁰ with him, upon hearing this, said to him, Are

- ¶ even we blind? Jesus said to them, Were you blind, you would be without sin. But now, while you say that you see, your sin cleaves to you.
- 10 TRULY, truly I tell you, He who enters the sheepfold not by the door, but by climbing over somewhere else, is a thief and a robber. But he who enters by the door is the shepherd. 11 For him the door-keeper opens; and the sheep mind his voice; and he calls these, his own 12 sheep, by name, and leads them out; and when he has brought out his sheep, he walks before them, and they follow him; for they know his 13 voice. A stranger they will not follow, but will fly from him, because they know not the voice of strangers.
- 14 This parable spoke Jesus to them; but they did not understand his meaning.
- 15 AGAIN, Jesus said to them, Truly, truly I tell you, I am the door to the sheep. All who have come are thieves and robbers; but the sheep did 16 not listen to their voice. I am the door; whoever enters through me will be safe, and coming 17 in and going out will find food. The thief

comes only to steal and kill and destroy the sheep. I came that they may have life and have abundance. I am the good shepherd. The good ¹¹ shepherd lays down his life for his sheep. But ¹² the hireling, who is not the shepherd, nor the owner of the sheep, when he sees the wolf coming, flies and leaves the sheep, and the wolf seizes and scatters them. The hireling flies because ¹³ he is a hireling, and cares not for the sheep. I am the good shepherd, and know my ¹⁴ sheep, and am known by them; as the Father ¹⁵ knows me, and I know the Father. And I lay down my life for my sheep. And other sheep ¹⁶ have I, which are not of this fold; those too I must bring in, and they will hearken to my voice, and there will be one flock and one shepherd.

My Father shows his love for me in this, that ¹⁷ I lay down my life to receive it again. No one ¹⁸ takes it from me, but I lay it down of my own accord. I am commissioned to lay it down, and I am commissioned to receive it again. This charge I received from my Father.

AGAIN there was a division among the Jews ¹⁹

20 in consequence of these discourses. Many of them said, He is possessed by a dæmon, and
21 is mad; why listen to him? Others said, These are not the words of a dæmoniac. Can a dæmon open the eyes of the blind?

22 AND the Feast of the Dedication was celebrating at Jerusalem. It was winter, and Jesus was at the temple walking in Solomon's Portico.
24 Then the Jews came round him, and said, How long will you hold us in suspense? If you are
25 the Messiah, tell us plainly. Jesus answered them, I have told you, and you do not believe. The works which I am doing in my Father's
26 name bear testimony to me. But you do not believe, for you are not of my flock. As I told
27 you, my sheep hearken to my voice; and I
28 know them, and they follow me. And I give them eternal life; and they shall never perish,
29 and no robber can take them from me. My Father, who gave them to me, is stronger than
30 all; and no robber can take them from him. I and my Father are one.

31 Then the Jews again took up stones to stone
32 him. Jesus said to them, Many good works, through my Father's power, have I performed

in your sight; for which of them do you stone me? The Jews answered him, Not for a good ³⁴ work do we stone you, but for blasphemy, and because you who are a man make yourself God. Jesus answered them, Is it not written in your ³⁵ Law, *I said, Ye are gods?** If those are called ³⁶ gods to whom the word of God was addressed, (and this Scripture cannot be set aside,) do you ³⁷ say to him whom the Father has consecrated and sent into the world, You speak blasphemy; because I called myself the Son of God? If I ³⁸ do not the works of my Father, put no faith in me. But if I do them, though you credit not ³⁹ me, give credit to the works, and understand and believe through them that the Father is with me, and I with him.

Then again they were earnest to apprehend ⁴⁰ him; but he withdrew himself from their hands.

And he went out again beyond the Jordan, ⁴¹ to the place where John first baptized, and remained there. And many came to him, who ⁴² said, John indeed performed no miracle; but all which John said of this man is true. And many ⁴³ believed in him there.

* Psalm lxxxii. 6.

11 AND a certain man was sick, Lazarus of Bethany, the town of Mary and her sister
2 Martha. This Mary, whose brother Lazarus
was sick, was the same who anointed the Master
with precious oil, and wiped his feet with
3 her hair. Then the sisters sent to him to say,
4 Master, lo! he whom you love is sick. For
Jesus loved Martha, and her sister, and Laz-
4 arus. And Jesus, on hearing this, said, This
sickness is not unto death, but for the glory
of God, that the Son of God may be glorified
through it.

6 So, after hearing that Lazarus was sick, he
remained two days in the place where he was.
7 Then he said to his disciples, Let us go into
8 Judæa again. The disciples said to him, Rabbi,
but now, the Jews were eager to stone you;
9 and will you go there again? Jesus answered,
Are there not twelve hours in the day? He
who walks in the day will not stumble; for he
10 sees the light of this world. But he who walks
in the night will stumble; for the light is not
11 with him. Thus he spoke, and afterwards said to
them, Our friend Lazarus has fallen into a sleep;
12 but I am going to awake him. Then his dis-
ciples said, Master, if he is sleeping, he will do

well.—Jesus had spoken of his death ; but they ¹³ thought he was speaking only of sleep. Then ¹⁴ Jesus said to them plainly, Lazarus is dead. And I rejoice, on your account, that I was not ¹⁵ there ; that your faith may be confirmed. But let us go to him. Then Thomas, who was called ¹⁶ Didymus, said to his fellow-disciples, Let us also go, to die with him.

When Jesus came, he found that Lazarus ¹⁷ had been already four days in the tomb. Bethany ¹⁸ was near Jerusalem, the distance being about fifteen furlongs, and many of the Jews ¹⁹ had come to Martha and Mary to comfort them for their brother. Then Martha, as soon as she ²⁰ heard that Jesus was coming, went to meet him ; but Mary sat still in the house. And Martha ²¹ said to Jesus, Master, if you had been here, my brother might not have died ; and I know now ²² that whatever you ask of God, God will grant you. Jesus said to her, Your brother will rise ²³ again. Martha said to him, I know that he will ²⁴ rise in the resurrection at the last day. Jesus ²⁵ said to her, I am the resurrection and eternal life. He who has faith in me, though he die, will live ; and whoever lives and has faith in me ²⁶ will never die. Do you believe this ? She said ²⁷

te him, Yea, Master, I believe that you are the Messiah, the Son of God, he who was to
28 come into the world. And when she had said this, she went and called Mary her sister privately, saying, The Teacher is here, and asks
29 for you. She, on hearing this, immediately rose
30 and went to him. Jesus had not yet entered the town, but was at the place where Martha
31 met him. Then the Jews who were with Mary in the house to comfort her, seeing her rise hastily and go out, followed her, saying, She is
32 going to the tomb to weep there. And when Mary came where Jesus was, upon seeing him, she fell down at his feet, and said to him, Master, if you had been here, my brother might not
33 have died. Then Jesus, when he saw her weeping, and the Jews who came with her weeping,
34 struggled with himself and was troubled. And he said, Where have you laid him? They said
35 to him, Master, come and see. Jesus wept.
36 Then the Jews said, See, how he loved him!
37 But some of them said, Could not he who opened the eyes of the blind man have saved
38 this man even from death? Then Jesus, still struggling with himself, came to the tomb. It was hewn out of a rock and closed by a stone.

Jesus said, Remove the stone. The sister of ³⁹ the dead man, Martha, said to him, Master, by this time the body is offensive; for this is the fourth day since his death. Jesus said to her, ⁴⁰ Did I not tell you, that, if you would have faith, you should see the glory of God? Then they ⁴¹ took away the stone. And Jesus raised his eyes, ⁴² and said, Father! I thank thee that thou hast heard me. And I know that thou hearest me ⁴³ always; but I have spoken for the sake of the multitude who are standing round, that they may believe that thou hast sent me. And ⁴⁴ having said this, he cried with a loud voice, Lazarus! Come forth! And the dead man came ⁴⁵ forth, with his limbs swathed, and his face bound round with a cloth. Jesus said to them, Loose him, and let him go away.

THEN many of the Jews who had come to ⁴⁵ Mary, and saw what Jesus had done, believed in him. But some of them went to the Pharisees ⁴⁶ and told them what Jesus had done.

Then the chief priests and Pharisees held a ⁴⁷ council, and said, What are we to do? For this man is performing many marvels. If we ⁴⁸ thus let him alone, all men will believe in him;

and the Romans will come, and will take away
13 our country and nation. But one of them,
Caiaphas, who was high-priest that year, said
to them, Ye know nothing about the business,
50 nor do ye consider that it is better for us that
one man should die for the people, than that
the whole nation should be destroyed.

51 This he spoke not from himself, but, being
high-priest that year, he spoke under a divine
impulse, his words signifying, that Jesus was
52 about to die for the nation; — and not for the
nation only, but that he might bring together,
in one body, the children of God, however
dispersed.

53 From that day they consulted together for
54 the purpose of procuring his death. Jesus,
therefore, no longer appeared openly among the
Jews, but went thence to the country near the
Desert, to a town called Ephraim, and there
abode with his disciples.

55 BUT the Passover of the Jews was nigh; and
many went up to Jerusalem from the country,
56 before the Passover, to purify themselves. And
the Jews were looking out for Jesus; and said
one to another, as they were standing in the

temple, What think you ? that he will not come to the festival ? And the chief priests and Pharisees had even given orders, that if any one knew where he was, he should give information, that they might apprehend him.

Then Jesus, six days before the Passover, 12 came to Bethany, where Lazarus was, whom he had raised from the dead. And a supper was 2 made for him there, and Martha served ; and Lazarus was one of those at table with him. Then Mary, taking a pound of pure oil of spike-nard, very precious, anointed the feet of Jesus, and wiped them with her hair ; and the house was filled with the perfume of the oil. Then 4 said one of his disciples, Judas Iscariot, the son of Simon, he who was about to betray him, Why was not this oil sold for three hundred denarii, and given to the poor ? This he said, not 5 because he cared for the poor, but because he was a thief, and had the money-box, and what was put in it was in his hands. Then Jesus 7 said, Let her alone. She has kept it for the day of my burial. The poor you have always 8 with you, but me you have not always.

¶ Then a great number of the Jews, learning that Jesus was there, came, not merely on his account, but to see Lazarus, whom he had raised from the dead. And the chief priests purposed the death of Lazarus also ; because many of the Jews, on his account, drew off from them, and believed in Jesus.

¶ The next day, a great multitude who had come to the festival, hearing that Jesus was approaching Jerusalem, took palm-branches and went to meet him, shouting, Hosanna ! Blessed be the king of Israel, who comes in the name of the Lord ! And Jesus, having procured a young ass, sat upon it, as it is written, *Fear not, O Zion ! Lo ! thy king is coming to thee, sitting on an ass's colt.**

¶ These things his disciples did not understand at first ; but after Jesus was glorified, they remembered that they had been written concerning him, and had been done in regard to him.

¶ Then the multitude who were with him gave their testimony that he had called Lazarus from the tomb, and raised him from the dead. Hence,

Verses 12-19. Compare Matthew xxi. 1-11; Mark xi 1-11; Luke xix. 29-44.

* Zechariah ix. 9.

also, the multitude went out to meet him ; because they had heard that he had performed this miracle.

Then the Pharisees said one to another, You ¹⁹ see that you effect nothing. Lo ! the world has gone after him.

AND there were some Greeks of the number ²⁰ of those who had come up to worship at the festival. Then they came to Philip, who was of ²¹ Bethsaida in Galilee, and made a request of him, saying, Sir, we wish to see Jesus. Philip went ²² and told Andrew, and then Andrew and Philip told Jesus.

And Jesus thus addressed them : — The hour ²³ has come for the Son of Man to be glorified. Truly, truly I tell you, Unless a grain of wheat ²⁴ fall into the ground and die, it remains alone ; but if it die, it produces many grains. He who ²⁵ loves his life will lose it ; and he who hates his life in this world will preserve it for eternal blessedness. If any one would serve me, let ²⁶ him become my follower ; and where I am, there also will my servant be. If any one serve me, my Father will reward him.

Now is my soul troubled. And what shall I ²⁷

say? Father! save me from this hour? Nay;
28 it was for this I came,—for this hour. Father!
glorify thy name.

Then there was a voice from heaven, *I have
29 glorified it, and will glorify it again.* Then the multitude who were standing by and heard, said it thundered. Others said, An angel has spoken to him.

30 Jesus said, This voice was not for my sake, but for yours.

31 Now is judgment passing upon the world. Now will the ruler of this world be cast out; 32 and I, when I shall be raised up from the earth, 33 shall draw all men to me. This he said, signifying what kind of death he was to die.

34 The multitude answered him, We have heard out of the Law that the Messiah is to remain for ever. How, then, do you say that the Son of Man must be raised up? Who is this Son of Man?

35 Then Jesus said to them, Yet a little while is the light with you. Walk while you have the light, lest the darkness overtake you; for he who walks in darkness knows not where he 36 is going. While you have the light, believe in the light, that you may be children of the light.

Thus spoke Jesus, and went away, and kept himself apart from them.

BUT though he had performed so many miracles before them, they had not faith in him. And thus what was said by Isaiah the prophet was fulfilled:—*LORD! who believed what they heard from us? and to whom was the arm of the LORD made manifest?** Hence they could not have faith. For Isaiah said, again, *He has blinded their eyes, and made their minds callous, so that they see not with their eyes, nor understand with their minds, nor turn from their ways, for me to heal them.*† Thus said Isaiah when he saw his glory, and spoke of him.

Yet, indeed, many even of the rulers believed in him; but on account of the Pharisees they did not profess their belief, for fear of being put out of the synagogue. For they loved the approval of men more than the approval of God.

BUT Jesus had proclaimed, *He who believes in me, believes not in me, but in Him who sent me; and he who beholds me, beholds Him who*

* Isaiah liii. 1.

† Isaiah vi. 10.

46 sent me. I have come a light into the world, that no one who believes in me may remain in
47 darkness. If any one who hears my words regards them not, I do not pass sentence on him; for I have not come to pass sentence on the
48 world, but to save the world. There is a judge for him who rejects me and receives not my words; — the doctrine I have taught, that will
49 pass sentence on him hereafter. For I have not spoken from myself; but He who sent me, the Father himself, has given me in charge what I should enjoin, and what I should teach;
50 and I know that what he has charged me with is eternal life. What, therefore, I teach, I teach as the Father has directed me.

13 BUT Jesus, before the feast of the Passover, knew that the hour had come for him to pass from this world to the Father; and having loved his own, who were to remain in this
2 world, he loved them to the last. And during supper, — the Devil having already put it into the heart of Judas Iscariot, the son of Simon,

to betray him,—Jesus, knowing that the Father had committed all things into his hands, and that he came from God, and was going to God, rose up from supper, and put off his cloak, and took a cloth and girded himself. Then he poured water into a basin, and began to wash the feet of the disciples, and to wipe them with the cloth with which he was girded. But when he came to Simon Peter, Simon said to him, Master, are you going to wash my feet? Jesus answered him, What I am doing you do not understand now, but will understand hereafter. Peter said to him, You shall never wash my feet. Jesus answered him, If I wash you not, you have no part with me. Simon Peter said to him, Master, not my feet only, but my hands and my head. Jesus said to him, He who has bathed needs only to wash his feet, to be altogether clean.—And you are clean, but not all. For he knew his betrayer. Hence he said, You are not all clean.

Then, when he had washed their feet, and put on his cloak, he placed himself at table again, and said to them, Understand what I have done for you. You call me the Teacher, and the Master; and you speak rightly; for I am so.

14 If I, then, the Master and the Teacher, have washed your feet, you also ought to wash one another's feet. I have given you an example, that you also may do as I have done for you.

15 Truly, truly I tell you, A servant is not greater than his master, nor one who is sent greater than he who sent him. Happy will it be for you, if, understanding what I have done and said, you act accordingly.

16 I am not speaking of you all; I know those whom I have chosen. But this choice I made, that the Scripture might be fulfilled, *He who ate of the same loaf with me has plotted my overthrow.** I tell you now, before this has come to pass, that, when it has come to pass, you may believe that I am He.

17 Truly, truly I tell you, He who receives any one whom I send, receives me; and he who receives me, receives Him who sent me.

18 While he was thus speaking, Jesus was troubled in spirit, and declared, Truly, truly I tell you, One of you will betray me. Then the disciples looked one at another, doubting of whom he spoke. But one of his disciples,

* Psalm xli. 9.

whom Jesus loved, was lying at the breast of Jesus. Then Simon Peter made a sign to this ²⁴ disciple, and said to him, Tell who it is of whom he speaks. And he, leaning back on the breast ²⁵ of Jesus, said to him, Master, who is it? Jesus ²⁶ answered, It is he to whom I shall give this piece when I have dipped it. And, after he had dipped it, he gave it to Judas Iscariot, the son of Simon; and when Judas took it, Satan en- ²⁷ tered into him. Then Jesus said to him, What you do, do quickly. (But no one of those at ²⁸ table knew why he said this to him. Some ²⁹ thought, that, as Judas had the money-box, Jesus directed him to purchase what was needed for the festival, or to give something to the poor.) Then, immediately on taking the piece ³⁰ given him by Jesus, he went out. It was now night.

When he had gone out, Jesus said, Now is ³¹ the Son of Man glorified, and God is glorified with him. And as God is glorified with him, ³² so God will glorify him with himself, and will immediately glorify him.

My children, but a little while longer shall I ³³ be with you. You will seek me. And what I said to the Jews,—Where I am going you cannot come,—I now say to you.

34 A new commandment I give you, that you love one another,—that you love one another
35 as I have loved you. By this shall all men know that you are my disciples, if you have love one for another.

36 SIMON Peter said to him, Master, where are you going? Jesus answered him, Where I am going you cannot follow me now, but will follow
37 hereafter. Peter said to him, Master, why cannot I follow you now? I will lay down my life
38 for you. Jesus answered, Will you lay down your life for me? Truly, truly I tell you, A cock will not crow, before you have denied me thrice.

14 LET not your hearts be troubled. Have faith
2 in God; and have faith in me. There are many rooms in my Father's house. Were it not so, should I have told you that I am going there
3 to prepare a place for you? And when I have gone and prepared a place for you, I am coming again, and will take you to myself, that where
4 I am, you may be also. And where I am going you know, and the way you know.

5 Thomas said to him, Master, we know not

where you are going; and how can we know the way?

Jesus said to him, I am the Way, and the Truth, and Eternal Life. No one comes to the Father but through me. Had ye known me, ye would have known my Father also;— and ye do know him now, and have seen him.

Philip said to him, Master, show us the Father, and we shall be satisfied.

Jesus said to him, Have I been so long with you, and have you not known me, Philip? He who has seen me, has seen the Father. How is it that you say, Show us the Father?

Do you not believe that I am with the Father, and that the Father is with me? The words which I speak to you I speak not from myself; and the Father, who abides with me, himself does the works. Ye believe me, that I am with the Father, and the Father with me;— if not, believe me on the evidence of these works.

Truly, truly I tell you, He who believes in me shall himself do the works which I do; and greater works than these shall he do; for I am going to the Father, and whatever you may ask, as my disciples, I will do, that the Father may be glorified with the Son. If you ask anything as my disciples, I will do it.

15 If you love me, keep my commandments;
16 and I will ask the Father, and he will give
you another teacher who will abide with you
17 always,—the spirit of the Truth, which the
world cannot receive, for it does not discern it,
nor know it; but you know it, for it abides
with you, and it shall be in you.

18 I will not leave you fatherless. I am coming
19 to you again. A little while only, and the
world will see me no more; but you will see
me. Inasmuch as I am blessed, you will be
blessed also.

20 Then will you know, that I am with my
Father, and you with me, and I with you.
21 He who keeps in mind my commandments
and obeys them, it is he who loves me. And
he who loves me will be loved by my Father;
and I will love him, and will manifest myself
to him.

22 Judas, not Iscariot, said to him, Master, and
how is it that you will manifest yourself to us,
and not to the world?

23 Jesus answered him, Whoever loves me will
obey my words; and my Father will love him,
and we will come to him, and make our abode
24 with him. He who loves me not obeys not my

words. And the words which you hear are not mine, but the Father's who sent me.

Thus have I spoken to you, while I am still ²³ with you. But the Teacher, the Holy Spirit, ²⁴ whom the Father will send for my sake, will instruct you in all things, and will bring to your remembrance all I have told you.

Peace I leave you. My peace I give you. ²⁵ Not as the world gives peace, do I give peace to you. Let not your hearts be troubled nor dismayed. You have heard me say to you, I ²⁶ am going away, and am coming to you again. Did you love me, you would have rejoiced that I am going to the Father; for the Father is greater than I. And I tell you now, before it ²⁷ has come to pass, that, when it comes to pass, you may have faith.

I shall not speak much more to you now; ²⁸ for the ruler of the world is coming, and with me he has nothing in common. But this must ²⁹ be, that the world may know that I love the Father, and that as the Father has commanded me, so I do.—Arise, let us go hence.

I AM the true vine, and my Father is the hus- ¹⁵ bandman. Every branch of mine which bears

not fruit, he cuts off; and every branch bearing fruit he prunes, that it may bear more fruit
8 You are already pruned through my teaching.
4 Remain united to me, and I will remain united to you. As the branch cannot bear fruit of itself, if it be separated from the vine; so neither
6 can you, unless you remain united to me. I am the vine, you are the branches. He who remains united to me, and I to him, produces much fruit; if severed from me, you can bear
6 no fruit. Whoever remains not united to me, will be thrown away as a withered branch, and such are gathered and cast into the fire and
7 burnt. If you remain united to me, and my words abide in you, you shall ask whatever you
8 will, and it will be granted. By this is my Father glorified, in your bearing much fruit; so shall you be my disciples.

9 As the Father has loved me, so I have loved
10 you; continue in my love. If you obey my commands, you will continue in my love; as I have obeyed my Father's commands, and con-
11 tinue in his love. I have said these things to you, that my joy may be felt by you, and your
12 joy made perfect. My commandment is this, that you love one another as I have loved you.

Greater love has no man than he who lays ¹³ down his life for his friends. You are my ¹⁴ friends, when you do what I command you. I ¹⁵ no more call you servants; for the servant knows not what his master is doing: but I have called you friends; for I have made known to you all that I have heard from my Father. You ¹⁶ have not chosen me, but I have chosen you, and ordained you to go and bear fruit, such fruit as may be lasting; so that whatever you may ask the Father as my disciples, he will give you.

This I command you, that you love one another. If the world hates you, you know that ¹⁷ it hated me before it hated you. If you were ¹⁸ of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, the world hates you. Remember what I said to you: A servant ²⁰ is not greater than his master. If they have persecuted me, they will persecute you also; had they regarded my teaching, they would regard yours also.— But all this they will do to ²¹ you on my account, because they are ignorant of Him who sent me. If I had not come and ²² taught them, they would not be thus guilty; but now they have no excuse for their sin. He ²³

24 who hates me, hates my Father also. If I had not done among them such works as no other ever did, they would not be thus guilty; but now, though they have seen these works, they
25 have hated both me and my Father. But thus is fulfilled what is written in their Law:—*They hated me without a cause.**

26 But when the Teacher has come, whom I will send to you from the Father, the spirit of the Truth, which goes forth from the Father, he
27 will bear testimony concerning me; and you also will bear testimony, because you have been with me from the beginning.

16 I have thus spoken to you, that nothing may
2 cause you to fall away. They will put you out of their synagogues; nay, the hour is coming, when he who kills you will think that he is
3 offering a sacrifice to God. Thus will they do, because they neither know the Father nor me.

4 But I have thus spoken to you, that, when the hour has come, you may remember that I said these things to you. I have not said them to you heretofore, because I have been with you.

5 But now I am going to Him who sent me.

* See Psalm xxxv. 19; lxix. 4; cix. 3.

—And no one of you asks me where I am going. But because I have spoken to you thus, ⁶ sorrow has filled your hearts. But I tell you ⁷ the truth, it is better for you that I should go; for if I do not go, the Teacher will not come to you; but if I go, I will send him to you.

And when he comes, he will bring conviction to the world, of sin, and of righteousness, and of condemnation. Of sin; for men have ⁸ not believed in me; — of righteousness; for I ⁹ am going to the Father, and you will see me no more; — and of condemnation; for sentence has ¹⁰ been passed on the ruler of this world.

I have yet much to say to you, but you can- ¹¹ not bear it now. When he, the spirit of the ¹² Truth, comes, he will be your guide to the whole Truth. For he will not speak from himself, but will speak what he hears; and he will ex- plain to you the events which are coming. He ¹³ will glorify me; for he will take what is mine, and communicate it to you. Whatever the ¹⁴ Father has is mine; — hence I said, He will take what is mine, and communicate it to you.

After a little while, you will not see me; ¹⁵ and then, after a little while, you will see me.

Then some of his disciples said to one an- ¹⁶

other, What is the meaning of his words, “After a little while, you will not see me; and then, after a little while, you will see me”; and, “I ¹⁸ am going to the Father”? They said, What is the “little while” of which he speaks? We do not understand what he says.

¹⁹ Jesus knew that they were desirous of questioning him, and said, Are you inquiring among yourselves about the meaning of what I said, After a little while, you will not see me; and then, after a little while, you will see me?—
²⁰ Truly, truly I tell you, that you will weep and mourn, but the world will rejoice. You will have sorrow, but your sorrow will be turned ²¹ into joy. A woman in childbirth suffers, for her time has come; but when she has brought forth, she thinks no more of her sufferings, through joy that a man is born into the world.
²² And thus you will suffer now; but I shall see you again, and your hearts will rejoice, and no ²³ one will take from you your joy. And then you will have no need to question me.

Truly, truly I tell you, Whatever you may ask the Father, as my disciples, he will grant ²⁴ you. Hitherto you have asked nothing as my disciples; ask, and you shall receive, that your joy may be complete.

I have spoken to you in dark sayings. The ²⁵ hour is coming when I shall no more speak to you in dark sayings, but shall teach you plainly concerning the Father. Then you will ²⁶ ask as my disciples; and I say not to you, that I will request the Father for you; for the Father ²⁷ himself loves you, because you have loved me, and have had faith that I came from God. I ²⁸ came from the Father into the world; now I am leaving the world, and going to the Father.

His disciples said to him, Lo! now you speak ²⁹ plainly, without any dark saying. Now we per- ³⁰ ceive that you know all things, and need not that any one should question you. By this we believe that you came from God.

Jesus answered them, Do you now believe? ³¹ Lo! the hour is coming, nay, it has already ³² come, when you will be scattered, every one his own way, and will leave me alone.— Yet I am not alone; for the Father is with me.

I have thus spoken to you, that through me ³³ you may have peace. In the world you will have affliction. But be of good courage. I have overcome the world.

WHEN Jesus had thus spoken, he raised his ¹⁷ eyes to heaven, and said:—

Father! the hour has come. Glorify thy Son,
2 that thy Son may glorify thee,—through the
power that thou hast granted him over all men,
to give to all those whom thou hast given him
3 eternal life. And this is eternal life, to know
thee, the only true God, and Jesus Christ whom
4 thou hast sent. I have glorified thee on earth.
I have finished the work which thou gavest me
5 to do. And now, Father! glorify me with thy-
self, giving me that glory which I had with thee
6 before the world was. I have made thee known
to the men whom thou hast given me out of the
world. They were thine; and thou hast given
them to me; and they have kept thy doctrine.
7 Whatever thou hast given me, they now know
8 to have come from thee; for I have imparted
to them the doctrine which I received from
thee, and they have received it, and know
assuredly that I came forth from thee, and have
9 faith that thou hast sent me. I am praying for
them; I pray not for the world, but for those
whom thou hast given me; for they are thine;
10 as all that is mine is thine, and what is thine is
11 mine; and they are my glory. I am to remain
no longer in the world, but these will remain
in the world, while I am coming to thee. Hol

Father! preserve them as thy ministers, in the ministry which thou hast given me, that they, as we, may be one. While I was with them, I ¹² preserved them as thine. I guarded those whom thou hast given me; and no one of them is lost, but the child of perdition; — that the Scripture might be fulfilled. But now I am coming to ¹³ thee; and I speak thus while I am in the world, that the joy which is my portion may be completely felt by them. I have delivered to them ¹⁴ thy doctrine; and the world has hated them, because they are not of the world, as I am not of the world. I ask thee not to take them ¹⁵ from the world, but to preserve them from what is evil. They are not of the world, as I am not ¹⁶ of the world. Consecrate them to thyself by ¹⁷ the knowledge of the Truth; thy doctrine is the Truth. As thou hast sent me to the world, so ¹⁸ I send them to the world; and for their sakes ¹⁹ I devote myself, that they also may be devoted to thee through the knowledge of the Truth. Nor do I pray for these only, but for those who ²⁰ may believe in me through their teaching; that ²¹ they all may be one; that as thou, Father, art with me and I with thee, so they also may be one with us, that the world may believe that

22 thou hast sent me. And I have given them the glorious office which thou hast given me, that they may be united with us as we are united,
23 I being with them and thou with me, that they may be completely united; so that the world may know that thou hast sent me, and hast
24 loved them as thou hast loved me. Father! I desire for those whom thou hast given me, that where I am, they also may be with me, so that they may behold my glory, which thou gavest me, for thou didst love me before the foundation
25 of the world. Righteous Father! though the world knew thee not, I knew thee, and these
26 knew that thou didst send me. I have made thee known to them, and will make thee known; so that the love with which thou hast loved me may be with them, and I may be with them.

18 HAVING thus spoken, Jesus went with his disciples to a garden beyond the Kedron, which
2 they entered. And Judas, who betrayed him, knew the place; for Jesus often resorted thither
3 with his disciples. Judas, then, taking the band

of soldiers and those sent by the chief priests and the Pharisees, came there with torches and lanterns and weapons. Then Jesus, knowing all that was to befall him, came forward and said to them, Whom are you seeking? They answered him, Jesus the Nazarene. Jesus said to them, I am he. (And Judas his betrayer was standing with them.) Then, upon his saying to them, I am he, they retreated and fell to the ground. He then asked them again, Whom are you seeking? And they said, Jesus the Nazarene. Jesus answered, I told you, I am he. If, then, you are seeking me, let these men go. (To fulfil what he said, Of those whom thou hast given me, I have lost none.) Then Simon Peter, who had a sword, drew it and struck the servant of the high-priest, named Malchus, and cut off his right ear. Then Jesus said to Peter, Put your sword into its sheath. Shall I not drink the cup which the Father has given me?

Then the band of soldiers with their officer, and those sent by the Jews, seized upon Jesus and bound him. And they carried him first to Annas; for he was the father-in-law of Caiaphas,

Veres 12-27. Compare Matthew xxvi. 57-75; Mark xiv. 53-72; Luke xxii. 54-71.

14 who was high-priest for that year.—It was Caiaphas who had given counsel to the Jews, that it was better for one man to perish for the sake of the people.

15 And Simon Peter and another disciple followed Jesus. That disciple was an acquaintance of the high-priest, and entered with Jesus
16 into the court of the high-priest's house. But Peter stood without, at the door. Then the other disciple, who was an acquaintance of the high-priest, came out, and spoke to the girl who
17 kept the door, and brought in Peter. Then the girl who kept the door said to Peter, Are you one of this man's disciples? He said, I am not.

18 And the servants, and those who had been sent to apprehend Jesus, had made a fire of charcoal, for it was cold; and were standing and warming themselves. And Peter stood with them to warm himself.

19 Then the high-priest interrogated Jesus con-
20 cerning his disciples and his teaching. Jesus answered him, I have spoken openly to the world; I have ever taught in synagogues and in the temple, whither all the Jews resort, and
21 I have taught nothing secretly; why then do you question me? Ask those who have heard

me what I have taught them. Lo ! they know what I have said.

Upon his speaking thus, one of the officers ²² in attendance, who stood by, slapped Jesus on the face, saying, Do you answer the high-priest so ? Jesus said to him, If my teaching has ²³ been bad, testify to what was bad ; but if it has been good, why do you strike me ? (Annas ²⁴ had sent him bound to Caiaphas the high-priest.)

And Simon Peter was standing to warm him- ²⁵ self. Then they said to him, Are you one of his disciples ? And he said, I am not. One of ²⁶ the servants of the high-priest, a kinsman of him whose ear Peter had cut off, said, Did I not see you in the garden with him ? Then Peter de- ²⁷ nied again ; and immediately a cock crew.

Then, early in the morning, they carried Jesus ²⁸ from Caiaphas to the Prætorium. And they did not themselves enter the Prætorium, lest they should be defiled, and prevented from eating the Passover. Pilate then came out to them and ²⁹ said, What accusation do you bring against this man ? They answered him, If he were not a ³⁰

Verses 28 - 40. Compare Matthew xxvii. 1 - 26 ; Mark xv. 1 - 15 ; Luke xxiii. 1 - 25.

malefactor, we would not have brought him to
81 you. Then Pilate said to them, Take him yourselves, and sentence him according to your law. Then the Jews said to him, We have no authority to put a man to death. (That the words of Jesus, signifying what kind of death he was to die, might be fulfilled.)

82 Then Pilate returned into the Prætorium, and called Jesus, and said to him, Are you the king of the Jews? Jesus answered, Do you say this of yourself, or have others spoken to 83 you of me? Pilate answered, Am I a Jew? Your own nation and the chief priests have brought you before me. What have you done? 84 Jesus answered, My kingdom is not of this world. Were my kingdom of this world, my followers would have fought to prevent my being given up to the Jews. But my kingdom 85 is not derived hence. Upon this, Pilate said to him, You are a king, then? Jesus answered, You speak truly; for I am a king.—I was born for this end and for this end have I come to the world, to bear testimony to the Truth. Every one who loves the Truth obeys my voice. 86 Pilate said to him, What do you mean by truth?

And upon saying this, he went out again to the Jews, and said to them, I do not find that this man has committed any crime. And it is a ³⁹ custom for me to release one prisoner for you at the Passover. Is it your will, then, that I should release for you the king of the Jews? Then ⁴⁰ they all cried out again, saying, Not this man, but Barabbas.—Barabbas was a robber.

Then Pilate ordered Jesus to be scourged. ¹⁹ And the soldiers platted a crown of thorns and ² put it on his head, and put a purple cloak on him, and said, Hail, king of the Jews! and ³ slapped him on the face.

Then Pilate came out again, and said to them, ⁴ Lo! I am bringing him out to you, to let you know that I do not find him guilty of any crime. Then Jesus came out, bearing the crown of ⁵ thorns and the purple cloak. And Pilate said to them, See, here is the man.

Then when the chief priests and their fol- ⁶ lowers saw him, they cried out, Crucify him! Crucify him! Pilate said to them, Do you take him and crucify him; for I do not find him guilty of any crime. The Jews answered him,

We have a law; and according to our law he ought to die, because he has claimed to be God's son.

8 When Pilate heard this, he was the more afraid. And going into the Prætorium again, he said to Jesus, What is your origin? But 10 Jesus gave him no answer. Then Pilate said to him, Do you not speak to me? Are you ignorant that I have power to crucify you, and 11 power to let you go? Jesus answered, You would have no power over me, had it not been given you from above. So much the greater is the sin of those who have delivered me into your hands.

12 Upon this, Pilate was earnest to release him; but the Jews cried out, If you let this man go, you are not Cæsar's friend. Every one who sets himself up for a king opposes Cæsar.

13 Then Pilate, when he heard this, brought Jesus out, and sat down on the judgment-seat in a place called the Pavement (in Hebrew, 14 *Gabbatha*). It was toward noon on the Preparation-day of the paschal week. And he said 15 to the Jews, See, there is your king. But they cried out, Away with him! Away with him! Crucify him! Pilate said to them, Shall I

crucify your king? The chief priests answered, We have no king but Cæsar. Then Pilate gave ¹⁶ him up to them to be crucified.

And they took Jesus and carried him away. And he went, bearing his cross, to the Place of ¹⁷ the Skull, so called, (in Hebrew, *Golgotha,*) where they crucified him, and with him two ¹⁸ others; one on each side, and Jesus in the middle.

And Pilate also wrote an inscription, and had ¹⁹ it put on the cross. What was written was, *Jesus the Nazarene, the King of the Jews.* This ²⁰ inscription was read by many of the Jews, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek, and Latin. Then the chief priests of the Jews ²¹ said to Pilate, Let not the inscription be, The King of the Jews; but, that he said, I am the king of the Jews. Pilate answered, What I ²² have written, I have written.

Then the soldiers, when they had nailed Jesus ²³ to the cross, took his cloak, which they divided into four parts, one for each soldier; and his tunic. And his tunic was without seam, being woven in one piece from the top. Then they ²⁴ said to one another, Let us not divide it, but

cast lots for it to see whose it shall be. — That the Scripture might be fulfilled which says, *They shared my garments among them, and cast lots for my apparel.** — This, then, is what the soldiers did.

25 And there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife
26 of Clopas, and Mary of Magdala. Then Jesus,
when he saw his mother, and the disciple whom
he loved standing beside her, said to his mother,
27 Woman, lo ! there is thy son. Then he said
to the disciple, Lo ! there is thy mother. And
from that hour the disciple took charge of
her.

28 After this, Jesus, knowing that all had been
accomplished, that the Scripture might be ful-
29 filled, said, I thirst. There was at hand a
vessel full of vinegar, and the soldiers filled a
sponge with vinegar, and put it on a stalk of
30 hyssop, and raised it to his mouth. Then, when
Jesus had received the vinegar, he said, It is
finished ; and bowed his head, and expired.

¶ THE Jews, as it was the Preparation-day, that

* Psalm xxii. 18.

the bodies might not remain on the cross during the Sabbath, for that Sabbath was a great day, requested Pilate that their legs might be broken, and they be taken away. Then the soldiers ³² came and broke the legs of the first, and of the other who was crucified with him. But when ³³ they saw, on coming to Jesus, that he was already dead, they did not break his legs; but one ³⁴ of the soldiers ran his spear into his side, and immediately blood and water came out.

And he who saw bears testimony,—and his ³⁵ testimony is true, and he knows that he speaks the truth,—in order that you also may believe. For these things were, that the Scripture might ³⁶ be fulfilled, *A bone of him shall not be broken*; * and, again, another Scripture which says, *They ³⁷ will look on him whom they have pierced.* †

After this, Joseph of Arimathæa, who was a ³⁸ disciple of Jesus, but did not openly profess himself to be so through fear of the Jews, asked leave of Pilate to take the body of Jesus; and Pilate gave him permission. Then he went and took the body of Jesus. And Nicodemus also ³⁹

Verses 38 - 42. Compare Matthew xxvii. 57 - 61; Mark xv.
42 - 47; Luke xxiii. 50 - 56.

* Exodus xii. 46; Numbers ix. 12.

† Zechariah xii. 10.

came (he who had before visited Jesus by night), and brought a mixture of myrrh and aloes, of 40 about a hundred pounds' weight. Then they took the body of Jesus, and swathed it in linen, with the aromatics, according to the Jews' mode of interment.

41 And there was near the place where he was crucified a garden, and in that garden a new tomb, in which no one had ever been laid.
42 There, then, it being the Preparation-day of the Jews, they laid Jesus, because the tomb was at hand.

20 AND on the first day of the week, Mary of Magdala came, early in the morning, while it was yet dark, and saw that the stone had been 2 taken away from the tomb. Then she ran and came to Simon Peter and to the other disciple, whom Jesus loved, and said to them, They have taken the Master from the tomb, and we know 3 not where they have laid him. Then Peter set out, and that other disciple, to go to the tomb; 4 and they both ran together, and the other dis-

Ch. xx. 1, 2. Compare Matthew xxviii. 1-8; Mark xvi. 1-8;
Luke xxiv. 1-11.

Verses 3-10. Compare Luke xxiv. 12.

ciple outran Peter, and came first to the tomb ; and stooping down, he saw the grave-clothes lying, but did not go in. Then came Simon Peter following him, and entered the tomb, and saw the grave-clothes lying ; and he saw the napkin that was about his head, not lying with the grave-clothes, but rolled up in a place by itself. Then the other disciple, who came first to the tomb, went in also, and saw and believed.—For as yet they had not understood the Scripture, that he must rise from the dead.

Then the disciples returned to their house. 10

But Mary remained standing without by the tomb, weeping. And as she was weeping, she stooped down to look into the tomb, and saw two angels, arrayed in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they said to her, 13 Woman, why do you weep ? She said to them, Because they have taken away my Master, and I know not where they have laid him. Saying this, she turned back and saw Jesus standing by; but knew not that it was Jesus. Jesus 14 said to her, Woman, why do you weep ? Whom are you seeking ? She, supposing him to be the

gardener, said to him, Sir, if you have carried him hence, tel. me where you have laid him,
16 and I will take him away. Jesus said to her, Mary! She turned and said to him, Rabboni!
17 — which means *Teacher*. Jesus said to her, Do not touch me,—for I have not yet ascended to my Father,—but go to my brothers and tell them, I am about to ascend to my Father and your Father, and to my God and your God.

18 Mary of Magdala came and told the disciples that she had seen the Master, and that he had thus spoken to her.

19 Then in the evening of that day, the first of the week, the doors where the disciples were assembled being made fast through fear of the Jews, Jesus came and stood in the midst, and
20 said to them, Peace be with you! And saying this, he showed them his hands and his side. Then the disciples rejoiced when they saw the
21 Master. Then Jesus said to them again, Peace be with you! As the Father has sent me, so I
22 send you. And saying this, he breathed on them, and said to them, Receive the holy spirit.

Whosoever sins you may remit are remitted,²³ and whosoever sins you may not remit are not remitted.

But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came. Then the other disciples told him, We have seen the Master. But he said to them, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and put my hand to his side, I shall not believe. And eight days after, his disciples being again in the house and Thomas with them, Jesus came, the doors being closed, and stood in the midst of them, and said, Peace be with you! Then he said to Thomas, Reach hither your finger, and see my hands, and reach hither your hand, and put it to my side; and be not faithless, but believing. Thomas answered him, My Master and my God! Jesus said to him, Because you have seen me, you have faith. Blessed are they who have faith without seeing.

MANY other miracles, indeed, did Jesus perform before his disciples, which have not been written in this book; but these have been written, that you may believe Jesus to be the

Messiah, the Son of God; and that, believing, you may have life through him.

21 AFTER these things, Jesus showed himself again to his disciples by the lake of Tiberias.
2 And he showed himself in this manner. There were together Simon Peter, and Thomas, called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter said to them, I am going a fishing. They said to him, We too will go with you. They went and got on board the 4 boat, and that night they caught nothing. And when it was morning, Jesus stood on the shore; but the disciples did not know that it was Jesus.
5 Then Jesus said to them, Friends, have you any-
6 thing to eat? They answered him, No. And he said to them, Cast the net on the right side of the boat, and you will find fish. Then they cast it, and were not able to draw it because of the
7 great number of fish. Then that disciple whom Jesus loved said to Peter, It is the Master. And Simon Peter, on hearing that it was the Master, girt round him his outer tunic, for he was without his cloak, and leaped into the

lake. But the other disciples came in the ⁸ boat, for they were only about two hundred cubits from the shore, dragging the net with the fishes. And upon landing, they saw a fire ⁹ of coals made, and a fish lying on it, and a loaf of bread. Jesus said to them, Bring some of ¹⁰ the fish which you have just caught. Simon ¹¹ Peter went on board the boat, and drew the net to land, full of great fishes, a hundred and fifty-three; and, though there were so many, the net was not broken. Jesus said to them, Come ¹² and breakfast. And no one of the disciples had confidence to make inquiry who he was; for they knew that it was the Master. Then Jesus ¹³ came and took the loaf, and distributed it to them, and the fish also.—This third time Jesus ¹⁴ showed himself to his disciples after he was raised from the dead.

And after they had breakfasted, Jesus said to ¹⁵ Simon Peter, Simon, son of Jonah, do you love me more than these love me? He answered him, Indeed, Master, you know that I love you. Jesus said to him, Feed my lambs. Again he said to ¹⁶ him a second time, Simon, son of Jonah, do you love me? He answered him, Indeed, Master, you know that I love you. Jesus said to him,

- 17 Tend my sheep. He said to him a third time, Simon, son of Jonah, do you love me? Peter was grieved at his asking him a third time, Do you love me? and answered, Master, you know all things; you know that I love you. Jesus
18 said to him, Feed my sheep. Truly, truly I tell you, When you were young, you girt yourself and walked where you would; but when you shall be old, you will stretch forth your hands, and others will gird you, and carry you
19 where you would not. Thus spoke Jesus, signifying by what death Peter would glorify God. And after speaking thus, Jesus said to him, Be
20 my follower. Peter, turning round, cast his eyes on the disciple whom Jesus loved, who was in the company,—the same who at the supper was lying at the breast of Jesus, and said to him, Master, who is he that will betray
21 you?—Peter, seeing this disciple, said to Jesus,
22 Master, and how will it be with him? Jesus answered him, If it be my will that he remain till I come, what does it concern you? Be you my follower.
23 Hence spread that report among the brothers, that this disciple was not to die; though Jesus did not say to him that he would not die;

but, If it be my will that he remain till I come,
what does it concern you ?

This is the disciple who testifies to these ²⁴ things, and has written this account

•

APPENDIX.

EXPLANATORY NOTE.

In some passages of the Gospels, in respect to which the ancient manuscripts and other authorities for settling the text disagree, the reading adopted by Mr. Norton as best supported by evidence differs from that on which the rendering of the Common Version was founded. The following Table gives a view of these various readings, with the corresponding differences between the two translations. Without the explanation thus afforded, these differences might perplex the general reader; and it was thought that such a table would also be of interest to the critical student of the original. The readings specified as those followed in the Common Version correspond, when the contrary is not expressly stated, with the text of the first Elzevir edition of the Greek Testament, published in 1624, which, with a few trivial variations, has been current under the name of the "Textus Receptus," or "Received Text."

Among the critical editions of the Greek Testament which have appeared within the present century, the most important are those of Griesbach, Scholz, Laehmann, and Tischendorf. The judgment of these editors is given in relation to all the readings here exhibited; and in some cases, of special interest, the opinion of other critics is mentioned.

The abbreviation Gb. refers to Griesbach's manual edition, published at Leipsic in 1805; Sch. to Scholz's edition, Vol. I., Leipsic, 1830; Ln. to Laehmann's larger edition, Tom. I., Berlin, 1842; and Tf. to Tischendorf's second Leipsic edition, 1849. The sign Gb.^{oo} is added to readings which Griesbach marks as probably to be omitted, and Gb." to such as he regards as nearly or quite equal in point of authority, or perhaps even preferable, to those of the Received Text.

On the subject of the various readings of the New Testament, see Vol. II. Preliminary Note I.

E. A

T A B L E O F V A R I-

ADOPTED IN MR. NORTON'S TRANSLATION IN PREFER-

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW		
iii. 1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις G. Sch. Ln. Tf.	(See Vol. II. Appendix, Note A, p. 484.)	
8. καρπὸν ἀξίους	καρπὸν ἀξίου G. Sch. Ln. Tf.	
12. τὸν σῖτον αὐτοῦ G. Sch. Ln. Tf.	Perhaps, τὸν σῖτον	
" τὴν ἀποθήκην G. Sch. Tf.	Perhaps, τὴν ἀποθήκην αὐτοῦ Ln.	
iv. 10. "Υπαγε Ln., who adds ὅπισω μον in brackets.	"Υπαγε ὅπισω μον G. Sch. Tf.	
18. Περιπατῶν δὲ ὁ Ἰησοῦς	Περιπατῶν δέ G. Sch. Ln. Tf.	
v. 27. τοῖς ἀρχαῖοις (Inserted from vv. 21, 33.)	Omitted. G. Sch. Ln. Tf.	
47. τελώναι Sch.	ἐθνικοί G. Sch. Ln. Tf.	
vi. 1. ἐλεημοσύνην Sch.	δικαιοσύνην G. Sch. Ln. Tf.	
4. αὐτὸς ἀποδώσει σοι G. Sch.	ἀποδώσει σοι Ln. Tf.	
13. "Οτι σοῦ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	Omitted. G. Sch. Ln. Tf. So Grotius, Mill, Bengel, Wet- stein, Knapp, Bloomfield, Theile, Tholuck, Meyer, De Wette, Porter, Davidson, Alford, Tregelles. (See the note in Vol. II. p. 83.)	
18. ἐν τῷ φανερῷ. (Perhaps de- rived from verse 6.)	Omitted. G. Sch. Ln. Tf.	
21. ἡ καρδία ὑμῶν. G. Sch.	Perhaps, ἡ καρδία σου. Ln. Tf.	
34. τὰ ἔαυτῆς. G. Sch.	ἔαυτῆς. Gb." Ln. Tf.	
vii. 2. ἀντιμετρηθήσεται ὑμῖν.	μετρηθήσεται ὑμῖν. G. Sch. Ln. Tf.	
14. "Οτι στενὴ ἡ πύλη Tf.	Tί στενὴ ἡ πύλη Gb. Sch. Ln (See the note in Vol. II p. 87.)	

OUR READINGS

ENCE TO THOSE FOLLOWED IN THE COMMON VERSION.

	Common Version.	Mr. Norton's Translation
MATTHEW		
iii. 1. In those days		In the days of Herod
8. fruits meet		fruit worthy
12. his wheat		the wheat
“ the garner		his granary
iv. 10. Get thee hence		Go from my sight
18. And Jesus, walking		And as he was walking
v. 27. by them of old time		<i>Omitted.</i>
47. publicans		heathen
vi. 1. alms		good deeds
4. himself shall reward thee		will reward you
13. For thine is the kingdom, and the power, and the glory, for ever. Amen.		<i>Omitted.</i>
18. openly.		<i>Omitted.</i>
21. your hearts		your heart
34. the things of itself.		itself.
vii. 2. it shall be measured to you again.		[the measure which you deal to others] will be dealt to you.
14. Because strait is the gate		How strait is the gate

	Reading followed in the Common Version.	Reading adopted by Mr. Norton
MATTHEW		
viii. 5. Εἰσελθόντι δὲ τῷ Ἰησοῦ	Εἰσελθόντι δὲ αὐτῷ Gb. Sch. Tf. εἰσελθόντος δὲ αὐτοῦ Ln.	
29. Ἰησοῦ Sch. (From Mark v. 7, Luke viii. 28.)	Omitted. Gb. Ln. Tf.	
31. ἐπίτρεψον ἡμῖν ἀπελθεῖν Sch.	ἀπόστειλον ἡμᾶς Gb. Ln. Tf.	
32. εἰς τὴν ἀγέλην τῶν χοίρων Sch.	εἰς τὸν χοίρους Gb. Ln.	
Tf.		
“ πᾶσα ἡ ἀγέλη τῶν χοίρων Sch.	πᾶσα ἡ ἀγέλη Gb. Ln.	
Tf.		
ix. 2. ἀφέωνται σοι αἱ ἀμαρτίαι σου.	ἀφέωνται [ἀφίενται Ln.] σου αἱ ἀμαρτίαι. Ln. Tf.	
Gb. Sch.		
5. Ἀφέωνται σοι αἱ ἀμαρτίαι	Ἀφέωνται [ἀφίενται Ln.] σου αἱ ἀμαρτίαι Gb. Sch. Ln.	
Tf.		
8. ἔθανίμασαν Gb. Sch.	ἔφοβήθησαν Gb." Ln. Tf.	
13. εἰς μετάνοιαν. Sch. (Inserted from Luke v. 32.)	Omitted. Gb. Ln. Tf.	
35. ἐν τῷ λαῷ. (Inserted from ch. iv. 23.)	Omitted. Gb. Sch. Ln. Tf.	
36. ἡσαν ἐκλελυμένοι	ἡσαν ἐσκυλμένοι Gb. Sch. Ln.	
Tf.		
x. 8. λεπροὺς καθαρίζετε, νέκρους ἐγείρετε	νέκρους ἐγείρετε, λεπροὺς κα- θαρίζετε Gb. Ln.; Sch. and Tf. omit νέκρ. ἐγ.	
10. ῥάβδους Gb." Sch. Tf.; Ln. in the margin.	ῥάβδον Elz. Gb. Ln.	
23. φεύγετε εἰς τὴν ἀλλην. Sch.	φεύγετε εἰς τὴν ἑτέραν· καὶ ἐκ ταύτης διώκωσιν ὑμᾶς, φεύ- γετε εἰς τὴν ἄλλην. Gb.— Ln. incloses καὶ ἄλλην in brackets, reading ἐν τῇ ἑτέρᾳ for ἐκ ταύτης.	
Tf.		
xii. 2. πέμψας δύο τῶν μαθητῶν αὐ- τοῦ Gb. Sch.	πέμψας διὰ τῶν μαθητῶν αὐτοῖς Ln. Tf.	
xiii. 8. καὶ τοῦ σαββάτου	τοῦ σαββάτου Gb. Sch. Ln.	
Tf.		
35. ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας	ἐκ τοῦ ἀγαθοῦ θησαυροῖς Gb. Sch. Ln. Tf.	
xiii. 14. ἐπ αὐτοῖς	αὐτοῖς Gb. Sch. Ln. Tf.	
51. Λέγει αὐτοῖς δὲ Ἰησοῦς Sch.	Omitted. Gb." Ln. Tf.	

MATTHEW	Common Version	Mr. Norton's Translation.
viii. 5.	And when Jesus was entered	Then, as he entered
29.	Jesus	<i>Omitted.</i>
31.	suffer us to go away	send us
32.	into the herd of swine	into the swine
"	the whole herd of swine	the whole herd
ix. 2.	thy sins be [properly, have been] forgiven thee.	your sins have been forgiven
5.	<i>Thy</i> sins be [have been] forgiven thee	Your sins have been forgiven
8.	they marvelled	[the crowd of beholders] was struck with awe
13.	to repentance.	<i>Omitted.</i>
35.	among the people.	<i>Omitted.</i>
36.	fainted	were fatigued
x. 8.	cleanse the lepers, raise the dead	raise the dead, cleanse lepers
10.	staves	a staff
23.	flee ye into another.	fly to another; and if they drive you from that town, fly to yet another.
xii. 2.	sent two of his disciples	sent by his disciples
xii. 8.	even of the Sabbath day.	of the Sabbath.
35.	out of the good treasure of the heart	out of his treasury of good
xiii. 14.	in them	by them
51.	Jesus saith unto them	<i>Omitted.</i>

Heading followed in the Common Version.	Reading adopted by Mr. Norton
MATTHEW	
xiii. 51. Ναὶ, κύριε. Gb. Sch.	Ναὶ. Ln. Tf.
xiv. 25. ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς	ἀπῆλθε [ορ ἥλθε Gb.] πρὸς αὐτούς Gb. Sch. Ln. Tf.
xv. 8. Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χειλεσὶ με τιμᾶ. Sch. (Enlarged from the Septuagint, Isaiah xxix. 13.)	Οἱ λαὸς οὗτος τοῖς χειλεοῖ με τιμᾶ Gb. Ln. Tf. So Knapp, Vater, Theile, Kuinoel, Meyer, De Wette, Trégelles.
17. Οὕπω νοεῖτε Gb. Sch.	Οὐ νοεῖτε Ln. Tf.
31. χωλούς Gb. Sch.	Perhaps, καὶ χωλούς Ln. Tf.
xvi. 3. Ὑποκρίται Sch.	Omitted. Gb. ^{oo} Ln. Tf.
20. Ἰησοῦς ὁ Χριστός.	ὁ Χριστός. Gb. Sch. Ln. Tf.
xvii. 11. πρῶτον Sch.	Omitted. Gb. ^{oo} Ln. Tf.
26. Λέγει αὐτῷ ὁ Πέτρος Sch.	Λέγει αὐτῷ Tf.; ὁ Πέτρος Gb. ^{oo} ; Ln. reads εἰπόντος δέ.
xviii. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ Gb. Sch. Tf.	Ἐν ἐκείνῃ τῇ ἡμέρᾳ Gb. Ln. Tf.
8. ἔκκοψον αὐτά Gb. Sch.	ἔκκοψον αὐτόν Gb. Ln. Tf.
28. Ἀπόδοσις μοι Sch.	Ἀπόδοσις Ln. Tf.; μοι Gb. ^{oo}
29. πάντα Ln. in brackets. (From verse 26.)	Omitted. Gb. Sch. Tf.
34. αὐτῷ. Gb. Sch.	Perhaps omitted, as by Ln and Tf.
35. τὰ παραπτώματα αὐτῶν. Sch.	Omitted. Gb. Ln. Tf.
xix. 3. αὐτῷ Sch.	Omitted. Gb. ^{oo} Ln. Tf.
xx. 6. ἑστῶτας ἀργούς Sch.	ἑστῶτας Gb. Ln. Tf.
7. καὶ ὃ ἐὰν ἦ δίκαιον, λήψεσθε. Sch.	Omitted. Gb. ^{oo} Ln. Tf.
21. ἐξ εὐωνύμων	ἐξ εὐωνύμων σου Gb. Sch Ln. Tf.
22. καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Sch., except ἦ for καί. (Inserted from Mark x. 38.)	Omitted. Gb. Ln. Tf. So Mill, Bengel, Knapp, Theile, Meyer, De Wette, Trégelles.
23 καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆσθε Sch., as above. (From Mark x. 39.)	Omitted. The same authorities as above.

	Common Version.	Mr. Norton's Translation.
MATTHEW		
xiii. 51.	Yea, Lord.	Yes.
xiv. 25.	Jesus went unto them	he came to them
xv. 8.	This people draweth nigh unto me with their mouth, and honoreth me with <i>their lips</i>	This people honor me with their lips
17.	Do not ye yet understand	Do you not understand
31.	the lame	and the lame
xvi. 3.	O <i>ye</i> hypocrites	<i>Omitted.</i>
20.	Jesus the Christ.	the Messiah.
xvii. 11.	first	<i>Omitted.</i>
	26. Peter saith unto him	He said to him
xviii. 1.	At the same time	That day
8.	cut them off	cut it off
28.	Pay me	Pay
29.	all.	<i>Omitted.</i>
	34. unto him.	<i>Omitted</i>
	35. their trespasses.	<i>Omitted.</i>
xix. 3.	unto him	<i>Omitted.</i>
xx. 6.	standing idle	standing
	7. and whatsoever is right, <i>that</i> shall ye receive.	<i>Omitted.</i>
21.	on the left	on your left
22.	and to be baptized with the baptism that I am baptized with?	<i>Omitted.</i>
23.	and [<i>ye shall</i>] be baptized with the baptism that I am baptized with	<i>Omitted.</i>

Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW	
xx. 26. δέ	<i>Omitted.</i> Gb. Sch. Ln. Tf.
xxi. 4. Τοῦτο δὲ ὅλον Sch.	Τοῦτο δέ Ln. Tf.; ὅλον Gb. ^{oo}
7. ἐπεκάθισαν ἐπάνω αὐτῶν.	ἐπεκάθισεν ἐπάνω αὐτῶν. Gb. Sch. Ln. Tf.
30. τῷ δευτέρῳ Ln.	τῷ ἑτέρῳ Gb. Sch. Tf.
32. οὐ μετεμελήθητε ὑστερον Gb. Sch.	Perhaps, οὐδὲ μετεμελήθητε ὑστερον Ln. Tf.
33. τις	<i>Omitted.</i> Gb. Sch. Ln. Tf.
xxii. 13. ἄρατε αὐτόν, καὶ Gb. Sch.	<i>Omitted.</i> Ln. Tf.; Δίσαντες ἐκβάλετε, without the words in question, Gb."
xxiii. 8. καθηγητής Gb. Sch.	διδάσκαλος Ln. Tf.
" δ Χριστός Sch.	<i>Omitted.</i> Gb. Ln. Tf.
14. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, κ. τ. λ. to the end of the verse. Gb. Sch. who place this verse be- fore verse 13.	<i>Omitted.</i> Gb. ^{oo} Ln. Tf. So Theile, Kuinoel, Meyer, De Wette. (Probably inter- polated from Mark xii. 40, Luke xx. 47.)
25. ἀκρασίας. Ln. Tf.	ἀδικίας. Gb. Sch.
xxiv. 32. ἐκφύη Gb. Sch. Tf.	ἐκφυῆ Gb." Ln.
49. ἐσθίειν δὲ καὶ πίνειν	ἐσθίη δὲ καὶ πίνη Gb. Sch. Ln. Tf.
xxv. 9. πορεύεσθε δέ	πορεύεσθε Gb. Sch. Ln. Tf.
13. ἐν ᾧ ὁ νίδος τοῦ ἀνθρώπου ἔρ- χεται.	<i>Omitted.</i> Gb. Sch. Ln. Tf.
31. οἱ ἄγιοι ἄγγελοι Sch.	οἱ ἄγγελοι Gb. Ln. Tf.
44. αὐτῷ	<i>Omitted.</i> Gb. Sch. Ln. Tf.
XXVI. 9. τοῦτο τὸ μύρον	τοῦτο Gb. Sch. Ln. Tf.
17. αὐτῷ Sch.	<i>Omitted.</i> Gb. ^{oo} Ln. Tf.
22. ἔκαστος αὐτῶν Gb. Sch.	Perhaps, εἰς ἔκαστος Ln. Tf.
26. Perhaps, ἄρτον Ln.	τὸν ἄρτον Elz. Gb. Sch. Tf.
59. καὶ οἱ πρεσβύτεροι Sch.	<i>Omitted.</i> Gb. ^{oo} Ln. Tf.
60. καὶ (before πολλῶν) Sch.	<i>Omitted.</i> Gb. Ln. Tf.
" οὐχ εὑρον. Sch.; Ln. in brackets.	<i>Omitted.</i> Gb. Tf.
XXVII. 9 - 10. (Account of the repen-	<i>Omitted</i> on the ground of in- ternal evidence. (See the note in Vol. II. pp. 207, 208.)
ttance and death of Judas.)	
Gb. Sch. Ln. Tf.	

	Common Version.	Mr. Norton's Translation.
MATTHEW		
xx. 26. But		<i>Omitted.</i>
xxi. 4. All this		Now this
7. they set <i>him</i> thereon.		he sat on them.
30. to the second		to the other
32. [ye] reperted not afterward	[you] did not even then re-	pent
33. certain		<i>Omitted.</i>
xxii. 13. take him away, and		<i>Omitted.</i> -
xxiii. 8. master		teacher
" even Christ		<i>Omitted.</i>
14. Woe unto you, scribes and		<i>Omitted.</i>
Pharisees, &c. <i>to the end</i>		
<i>of the verse.</i>		
25. excess.		injustice.
xxiv. 32. putteth forth		are put forth
49. and to eat and drink		and eat and drink
xxv. 9. but go ye		go
13. wherin the Son of Man		<i>Omitted.</i>
cometh.		
31. the holy angels		the angels
44. him		<i>Omitted.</i>
xxvi. 9. this ointment		this
17. unto him		<i>Omitted.</i>
22. every one of them		every one
26. bread		the loaf
59. and elders		<i>Omitted.</i>
60. yea		<i>Omitted.</i>
" yet found they none.		<i>Omitted.</i>
xxvii. 3 – 10. (Account of the repent-		<i>Omitted.</i>
ance and death of Judas.)		

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MATTHEW		
xxvii. 16. Βαραββᾶν. Gb. Sch. Ln. Tregelles.	'Ιησοῦν Βαραββᾶν. Tf. Fritz-sche, Meyer, De Wette.	
17. Βαραββᾶν Gb. Sch. Ln. Tregelles.	'Ιησοῦν Βαραββᾶν Tf. Fritz-sche, Meyer, De Wette.	
22. αὐτῷ Sch.		Omitted. Gb. ^{oo} Ln. Tf.
35. ἵνα πληρωθῇ τὸ ῥήθεν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἴματά μου ἑαντοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον. (Probably borrowed from John xix. 24.)		Omitted. Gb. Sch. Ln. Tf. So Mill, Wetstein, Knapp, Bloomfield, Theile, Kuinoel, Meyer, De Wette, and almost all modern critics.
52, 53. καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων ἡγέρθη, κ. τ. λ. to the end of verse 53. Gb. Sch. Ln. Tf.		Omitted on the ground of internal evidence. (See the note in Vol. II. p. 211.)
64. νυκτός		Omitted. Gb. Sch. Ln. Tf.
xxviii. 9. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ Sch.		Omitted. Gb. ^{oo} Ln. Tf.
19. οὖν Ln. in brackets.		Omitted. Gb. Sch. Tf.
20. Ἀμήν. Sch.		Omitted.

MARK

i. 2. ἐν τοῖς προφήταις	Ln. in the margin.	ἐν Ἡσαΐᾳ τῷ προφήτῃ Gb. Sch.; ἐν τῷ Ἡσ. τ. πρ. Ln. in his text, Tf.
" ἔμπροσθέν σου		Omitted. Gb. Sch. Ln. Tf.
5. οἱ Ἱεροσολυμῖται	Sch.	οἱ Ἱεροσολυμῖται πάντες Gb. Ln. Tf.
" ἐβαπτίζοντο πάντες	Sch.	ἐβαπτίζοντο Gb. Ln. Tf.
13. ἐκεῖ	Sch.	Omitted. Gb. Ln. Tf.
16. βάλλοντας		ἀμφιβάλλοντας Gb. Sch. Ln. Tf.
21. εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε. Sch. I.m.; Elz. omits τὴν.		ἐδίδασκεν εἰς τὴν συναγωγὴν. Tf.; εἰσελθὼν Gb. ^{oo}
24. "Εα	Gb. Sch.	Omitted. Ln. Tf.
ii. 5. ἀφέωνται σοι αἱ ἀμαρτίαι σου.	Sch.; Ln. reads ἀφίενται in his text, and brackets σου.	ἀφέωνται σοι αἱ ἀμαρτίαι. Gb. Tf.

	Common Version.	Mr. Norton's Translation
MATTHEW		
xxvii. 16. Barabbas.		Jesus Barabbas.
17. Barabbas		Jesus Barabbas
22. unto him		<i>Omitted.</i>
35. that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.		<i>Omitted.</i>
52, 53. and many bodies of saints which slept arose, &c. <i>to</i> <i>the end of verse 53.</i>		<i>Omitted.</i>
64. by night		<i>Omitted.</i>
xxviii. 9. And as they went to tell his disciples		<i>Omitted.</i>
19. therefore		<i>Omitted.</i>
20. Amen.		<i>Omitted.</i>
MARK		
i. 2. in the prophets		in Isaiah the prophet
" before thee.		<i>Omitted.</i>
5. they of Jerusalem		all the inhabitants of Jeru- alem
" were all baptized		were baptized
13. there		<i>Omitted.</i>
16. casting [a net]		dragging [a net]
21. he entered into the syna- gogue, and taught.		he taught in the synagogue
24. Let us alone		<i>Omitted.</i>
ii. 5. thy sins be forgiven thee.		your sins have been forgiven

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MARK		
ii. 9. Ἀφέωνται σοι αἱ ἀμαρτίαι Ln. except that he reads ἀφίενται in his text.		Ἀφέωνται σοι αἱ ἀμαρτίαι Gb. Sch. Tf.
“ καὶ ἄρον Ln.		ἄρον Gb. Sch. Tf.
11. καὶ ἄρον Ln. brackets καὶ.		ἄρον Gb. Sch. Tf.
17. εἰς μετάνοιαν. (From Luke v. 32.)		Omitted. Gb. Sch. Ln. Tf.
18. οἱ τῶν Φαρισαίων		οἱ Φαρισαῖοι Gb. Sch. Ln. Tf.
21. Καὶ οὐδείς		Οὐδείς Gb. Sch. Ln. Tf.
iii. 5. ὑγιὴς ὡς ἡ ἀλλη. (From Matthew xii. 13.)		Omitted. Gb. Sch. Ln. Tf.
32. οἱ ἀδελφοί σου Gb.		οἱ ἀδελφοί σου καὶ αἱ ἀδελφα. σου Sch. Ln. Tf.
35. ἀδελφή μου Gb. Sch.		Perhaps, ἀδελφή Ln. Tf.
iv. 4. τοῦ οὐρανοῦ		Omitted. Gb. Sch. Ln. Tf.
9. αὐτοῖς		Omitted. Gb. Sch. Ln. Tf.
11. γνῶναι Sch.		Omitted. Gb. ^{oo} Ln. Tf.
12. καὶ ἀφέθη αὐτοῖς τὰ ἀμαρτήμα- τα. Sch.		καὶ ἀφέθη αὐτοῖς. Tf.; τὰ ἀμαρτ. Gb. ^{oo} ; Ln. brackets the words.
19. τοῦ αἰώνος τούτου Sch.		τοῦ αἰώνος Gb. Ln. Tf.
22. δὲ ἐὰν μὴ φανερωθῇ Gb. Sch.		Perhaps, ἐὰν μὴ φανερωθῇ Tf.; ἐὰν μὴ ἵνα φαν. Ln.
24. τοῖς ἀκούουσιν. Sch.		Omitted. Gb. Ln. Tf. (See the note in Vol. II. p. 222.)
36. πλοιάρια Sch.		πλοῖα Gb. Ln. Tf.
v. 5. ἐν τοῖς ὅρεσι καὶ ἐν τοῖς μνήμα- σιν		ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὅρεσιν Gb. Sch. Ln. Tf.
9. ἀπεκρίθη, λέγων		λέγει αὐτῷ Gb. Sch. Ln. Tf.
11. πρὸς τὰ ὅρη		πρὸς τῷ ὅρῃ Gb. Sch. Ln. Tf.
12. πάντες Ln. in brackets.		Omitted. Gb. Sch. Tf.
13. δὲ Ἰησοῦς Sch. Tf.		Omitted. Gb. ^{oo} Bracketed by Ln.
“ ἥσαν δέ Sch.; Ln. in brackets.		Omitted. Gb. ^{oo} Tf.
14. τοὺς χοίρους		αὐτούς Gb. Sch. Ln. Tf.
15. καὶ ἰματισμένον Gb. Sch.		Perhaps, ἰματισμένον Ln. Tf.
18. ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον Gb. Sch.		ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον Gb." Ln. Tf.

	Common Version.	Mr. Norton's Translation.
MARK		
ii. 9. <i>Thy sins be forgiven thee</i>		Your sins have been forgiv <u>e</u> n
" and take up		take up
11. and take up		take up
17. to repentance.		<i>Omitted.</i>
18. of the Pharisees		the Pharisees
21. No man also		No one
iii. 5. whole as the other.		<i>Omitted.</i>
32. thy brethren		your kinsmen and kinswomen
35. my sister		kinswoman
iv. 4. [the fowls] of the air		<i>Omitted.</i>
9. unto them		<i>Omitted.</i>
11. to know		<i>Omitted.</i>
12. and <i>their</i> sins should be for- given them.		and be forgiven.
19. of this world		of the world
22. which shall not be manifested		but that it may be made known
v. 24. [unto you] that hear		<i>Omitted.</i>
36. little ships		boats
v. 5. in the mountains, and in the tombs		among the tombs and on the mountains
9. he answered, saying		the man said to him
11. nigh unto the mountains		on the mountain
12. all [the devils]		<i>Omitted.</i>
13. Jesus		he
" they were		<i>Omitted.</i>
14. the swine		them
15. and clothed		clothed
18. when he was come into the ship		when he was going on board the boat

	Reading followed in the Common Version.	Reading adopted by Mr. Norton
MARK		
v. 28. ζησεται.	Gb. Sch.; Ln. in the margin.	ζηση. Ln. in his text, Tf.
40. ἀνακείμενον.	Sch.; Ln. in brackets.	Omitted. Gb. Tf.
vi. 2. ὅτι καὶ		καὶ Gb. Sch. Ln. Tf.
11. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.	Sch. (Probably from Matthew x. 15.)	Omitted. Gb. Tf. So Mill, Kuinoel, Theile, Meyer, Alford. Bracketed by Ln., Knapp, Hahn.
15. ἢ		Omitted. Gb. Sch. Ln. Tf.
30. καὶ (after πάντα) Sch.		Omitted. Gb. ^{oo} Ln. Tf.
33. Καὶ εἰδὸν αὐτὸν ὑπαγόντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν.	Sch. omits only οἱ ὄχλοι. So De Wette.	Καὶ εἰδὸν αὐτὸν ὑπαγόντας, καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. Gb. So Ln. and Tf., except that they read ἔγνωσαν for ἐπέγν. and add (with Meyer) καὶ προῆλθον αὐτούς. Gb. inserts καὶ ἥλθον before ἐκεῖ in his larger edition.
44. ὡσεὶ		Omitted. Gb. Sch. Ln. Tf.
51. καὶ ἐθαύμαζον.	Sch.; Ln. in brackets.	Omitted. Gb. ^{oo} (sic) Tf.
vii. 2. ἐμέμψαντο.		Omitted. Gb. Sch. Ln. Tf.
5. ἀνίπτοις Sch.; Ln. in the margin.		κουᾶς Gb. Ln. in his text, Tf.
24. καὶ Σιδῶνος	Gb. Sch. Ln. (Perhaps from Matthew xv. 21.)	Omitted. Tf. So Kuinoel, Meyer, De Wette.
31. καὶ Σιδῶνος, ἥλθεν	Gb. Sch.	ἥλθε δὲ Σιδῶνος Ln. Tf. So Theile, Kuinoel, Meyer, De Wette.
ix. 3. ὡς χιών	Sch. Ln.	Omitted. Gb. ^{oo} Tf.
7. λέγουσα	Ln.	Omitted. Gb. Sch. Tf.
16. τοὺς γραμματεῖς	Sch.; Ln. in the margin.	αὐτούς Gb. Ln. in his text, Tf.
19. αὐτῷ		αὐτοῖς Gb. ^{oo} Sch. Ln. Tf.
28. Τό, εἰ δύνασαι [δύνη Ln.] πι-	στεῦσαι Gb. Sch. Ln.	τὸ Εἰ δύνη; Tf. So Meyer 8 ^{te} Aufl., Ewald.

	Common Version.	Mr. Norton's Translation.
MARK		
v. 23.	she shall live.	[that she may be saved and] live.
40.	lying.	<i>Omitted.</i>
vi. 2.	that even	And
11.	Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.	<i>Omitted.</i>
15.	or	<i>Omitted.</i>
30.	both [what they had done]	<i>Omitted.</i>
33.	And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.	But many saw and knew them as they were going, and ran along the shore from all the neighboring towns, and came there.
44.	about	<i>Omitted.</i>
51.	and wondered.	<i>Omitted.</i>
vii. 2.	they found fault.	<i>Omitted.</i>
5.	unwashen	unclean
24.	and Sidon	<i>Omitted.</i>
31.	and Sidon, he came	he returned, by way of Sidon
ix. 3.	as snow	<i>Omitted.</i>
7.	saying	<i>Omitted.</i>
16.	the scribes	them
19.	[answereth] him	[said] to them
23.	If thou canst believe	What means this 'If you can'?

	Reading followed in the Common Version.	Reading adopted by Mr. Norton
MARK		
ix. 24. κύριε		<i>Omitted.</i> Gb. Sch. Ln. Tf.
33. ἡλθεν Gb. Sch.		ἡλθον Ln. Tf.
" πρὸς ἑαυτούς Sch.		Perhaps omitted. Gb. ^{oo} Ln. Tf.
38. ἐν τῷ ὄνόματί σου Ln. Tf.		τῷ ὄνόματί σου Gb. Sch.
40. οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν. Tf.		οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν. Gb. Sch. Ln.
41. ἐν τῷ ὄνόματί μου, ὅτι		ἐν ὄνόματι ὅτι Gb. Sch. Ln. Tf.
42. Perhaps, τούτων (after μικρῶν) Ln.		<i>Omitted.</i> Gb. Sch. Tf.
44. ὅπου ὁ σκώληξ αὐτῶν οὐ τε- λευτᾷ, καὶ τὸ πῦρ οὐ σβέν- νυται. Gb. Sch. Ln.		<i>Omitted.</i> Tf. So Meyer.
45. εἰς τὸ πῦρ τὸ ἀσθεστον Sch.; Ln. in brackets.		<i>Omitted.</i> Gb. ^{oo} Tf. So Mey- er, De Wette.
46. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευ- τᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Gb. Sch. Ln.		<i>Omitted.</i> Tf. So Meyer.
47. εἰς τὴν γέενναν τοῦ πυρός Gb. Sch.		εἰς τὴν [Tf. omits τὴν] γέενναν Ln. Tf. So Meyer, De Wette.
x. 2. οἱ Φαρισαῖοι		Φαρισαῖοι Gb. Sch. Ln. Tf.
14. καὶ μὴ κωλύετε αὐτά Ln.		μὴ κωλύετε αὐτά Gb. Sch. Tf.
21. ἄρα τὸν σταυρόν. Sch. Tf.; Ln. in brackets.		<i>Omitted.</i> Gb. ^{oo}
29. δέ Elz.; καὶ (before ἀποκρι- θεῖς) Sch.		<i>Omitted.</i> Gb. Ln.; Tf. reads ζῆφη ὁ Ἰησοῦς.
xii. 4. τὸν πῶλον		πῶλον Gb. Sch. Ln. Tf.
10. ἐν ὄνόματι Κυρίου		<i>Omitted.</i> Gb. Sch. Ln. Tf.
14. δ Ἰησοῦς		<i>Omitted.</i> Gb. Sch. Ln. Tf.
23. δ ἐὰν εἴπῃ. Sch. Ln.		<i>Omitted.</i> Gb. ^{oo} Tf.
33. ἀποκριθεὶς Gb. Sch.; Ln. in brackets.		Perhaps omitted. Tf.
xiii. 4. λιθοβολήσαντες Sch.		<i>Omitted.</i> Gb. ^{oo} Ln. Tf.
5. πάλιν Sch.		<i>Omitted.</i> Gb. Ln. Tf.
20. οὖν		<i>Omitted.</i> Gb. Sch. Ln. Tf.
27. Θεός (before ζώντων)		<i>Omitted.</i> Gb. Sch. Ln. Tf.
32. Θεός		<i>Omitted.</i> Gb. Sch. Ln. Tf.

	Common Version.	Mr. Norton's Translation
MARK		
ix. 24. Lord		<i>Omitted.</i>
33. he came		they arrived
“ among yourselves		<i>Omitted.</i>
38. in thy name		by your name
40. is not against us, is on our part.		is not against you, is for you .
41. in my name, because		because
42. of these [little ones]		<i>Omitted.</i>
44. where their worm dieth not, and the fire is not quenched.		<i>Omitted.</i>
45. into the fire that never shall be quenched		<i>Omitted.</i>
46. where their worm dieth not, and the fire is not quenched.		<i>Omitted.</i>
47. into hell fire		into hell
x. 2. the Pharisees		certain Pharisees
14. and forbid them not		hinder them not
21. take up the cross, and		<i>Omitted.</i>
29. And [Jesus]		<i>Omitted.</i>
xi. 4. the colt		a colt
10. in the name of the Lord		<i>Omitted.</i>
14. Jesus		he
23. whatsoever he saith.		<i>Omitted.</i>
33. answering		<i>Omitted.</i>
xii. 4. they cast stones, and		<i>Omitted.</i>
5. again		<i>Omitted.</i>
20. Now		<i>Omitted.</i>
27. the God [of the living]		<i>Omitted.</i>
32. God		<i>Omitted.</i>

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
MARK		
xiii. 2. ἀφεθῆ Gb. Sch. Tf.	ἀφεθῆ ὥδε Ln.	
14. τὸ ῥῆθεν ἵππο Δανιὴλ τοῦ προ- φῆτου Sch.; Ln. in brackets. (From Matthew xxiv. 15.)	Omitted. Gb. Tf. So Theile, Kuinocel, Meyer, De Wette, Alford.	
25. οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες Gb. Sch.	Perhaps, οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες Ln. Tf.	
xiv. 22. φάγετε (From Matthew xxvi. 26.)	Omitted. Gb. Sch. Ln. Tf.	
27. ἐν ἐμοὶ Sch. Ln. (From Mat- thew xxvi. 31.)	Omitted. Gb. ^{oo} Tf. So Thei- le, Kuinoel, Meyer.	
" ἐν τῇ νυκτὶ ταύτῃ Sch.; Ln. in brackets. (From Matthew xxvi. 31.)	Omitted. Gb. ^{oo} Tf. So Thei- le, Kuinoel, Meyer.	
51. οἱ νεανίσκοι Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
72. ἐκ δευτέρου Gb. Tf.	εὐθὺς [Ln.] or εὐθέως [Sch., Knapp, Theile] ἐκ δευτέρου	
xvi. 8. ταχύ	Omitted. Gb. Sch. Ln. Tf.	
9 – 20. (The conclusion of Mark's Gospel.) Sch. Ln. So Kuapp, Hahn. Defended by Mill, Matthæi, Storr, Eichhorn, Kuinoel, Vater, Rinck, Olshausen, De Wette, and many others.	Omitted. Gb. ^{oo} Tf. So Ber- tholdt, Rosennüller, Schott (Isagoge), Schulz, Fritzsche, Credner, Theile, Meyer, Porter, Davidson, Alford, Tregelles. (See the note in Vol. II. p. 238.)	
LITERATURE		
i. 75. πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.	πάσας τὰς ἡμέρας ἡμῶν. Gb. Sch. Ln. in his text, Tf.	
ii. 2. Αὔτη ἡ ἀπογραφή Gb. Sch. Tf.; Αὔτη ἀπογραφή Ln.	Αὔτη ἡ ἀπογραφή So Paulus, Gersdorf, Hales, Carpenter. αὐτῶν Gb. Sch. Ln. Tf.	
22. αὐτῆς	δ πατήρ αὐτοῦ καὶ ἡ μητήρ αὐ- τοῦ Gb. Tf.	
33. Ἰωσῆφ [Ln. δ 'Ιωσ.] καὶ ἡ μη- τήρ αὐτοῦ Sch. Ln.	ἐκραταιούτο Ln. Tf.; πνείμα- τι Gb. ^{oo}	
40. ἐκραταιούτο πνεύματι (From ch. i. 80.) Sch.	Omitted. Gb. Sch. Ln. Tf.	
iii. 19. Φιλίππου	Omitted. Gb. ^{oo} Ln. Tf.	
iv. 2. ὑστερον Sch.	Omitted. Gb. Sch. Ln. Tf.	
8. Ὑπαγε ὁπίσω μου, Σατανᾶ Sch. (From Matthew iv. 10.)	Omitted. Gb. Tf.; Ln. brack- ets the words.	

	Common Version.	Mr. Norton's Translation.
MARK		
xiii. 2.	shall be left	will here be left
14.	spoken of by Daniel the prophet	<i>Omitted.</i>
25.	the stars of heaven shall fall	the stars will fall from heaven
XIV.		
22.	eat	<i>Omitted.</i>
27.	because of me	<i>Omitted.</i>
"	this night	<i>Omitted.</i>
51.	the young men	<i>Omitted.</i>
72.	the second time	immediately a second time
XVI.		
8.	quickly	<i>Omitted.</i>
9 - 20.	(The conclusion of Mark's Gospel.)	<i>Omitted.</i>

LUKE

i. 75.	all the days of our life.	all our days.
ii. 2.	<i>And this taxing</i>	The registering itself
22.	her [purification]	their [purification]
33.	Joseph and his mother	his father and mother
40.	waxed strong in spirit	became strong
iii. 19.	Philip's	<i>Omitted.</i>
iv. 2.	afterward	<i>Omitted.</i>
8.	Get thee behind me, Satan	<i>Omitted.</i>

	Heading followed in the Common Version.	Reading adopted by Mr. Norton.
LUKE		
iv. 8. γέγραπται γάρ	γέγραπται Gb. Sch. Ln. Tf.	
18. ίάσασθαι τοὺς συντετριμμένους τὴν καρδίαν Sch. (From the Sept. Isaiah lxi. 1.)	Omitted. Gb. Tf.; Ln. brackets the words.	
41. ὁ Χριστὸς ὁ νῖος τοῦ Θεοῦ. Sch.	ὁ νῖος τοῦ Θεοῦ. Gb. Ln. Tf	
v. 20. αὐτῷ Sch.	Omitted. Gb. Ln. Tf.	
30. μετὰ τελωνῶν	μετὰ τῶν τελωνῶν Gb. Sch Ln. Tf.	
vi. 7. αὐτόν Gb. Tf.	Omitted. Gb." Sch. Ln.	
10. ὑγής	Omitted. Gb. Sch. Ln. Tf.	
" ὡς ἡ ἀλλη. Gb. Sch.; Ln. in brackets.	Omitted. Gb." Tf.	
18. καὶ ἐθεραπεύοντο. Gb. Sch.	ἐθεραπεύοντο. Ln. Tf.	
26. Οὐαὶ ὑμῖν	Οὐαὶ Gb. Sch. Ln. Tf.	
" πάντες οἱ ἄνθρωποι Ln. Tf.	οἱ ἄνθρωποι Gb. Sch.	
28. καὶ προσεύχεσθε	προσεύχεσθε Gb. Sch. Ln. Tf.	
36. οὐν Sch.	Omitted. Gb." Ln. Tf.	
37. Μὴ κρίνετε So Erasmus, the Latin Vulgate, and other ancient versions.	Καὶ μὴ κρίνετε Elz. Gb. Sch. Ln. Tf.	
45. τὸ στόμα αὐτοῦ. Gb. Sch. Ln. Tf.	Perhaps, τὸ στόμα.	
vii. 11. ἐν τῇ ἔξῆς Gb. Sch. Ln. in his text, Tf. So De Wette.	ἐν τῷ ἔξης Gb."; Ln. in the margin. So Meyer.	
22. ὁ Ἰησοῦς Gb. Sch.	Perhaps omitted. Tf.; Ln brackets the words.	
31. Εἶπε δὲ ὁ Κύριος	Omitted. Gb. Sch. Ln. Tf.	
44. ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς.	ταῖς θριξὶν αὐτῆς. Gb. Sch. Ln. Tf.	
viii. 21. αὐτόν. Sch.	Omitted. Gb. Ln. Tf.	
29. Παρήγγειλε Gb. Sch.	Παρήγγειλε Ln. Tf. Meyer. (For this use of the imperfect, see Luke i. 59; iv. 42; v. 6; viii. 42.)	
31. παρεκάλουν Gb." Ln.	παρεκάλει Elz. Gb. Sch. Tf.	
34. ἀπελθόντες	Omitted. Gb. Sch. Ln. Tf.	
51. Εἰσελθὼν δὲ εἰς Tf.	'Ελθὼν δὲ εἰς Gb. Sch. Ln.	
" Ἰάκωβον καὶ Ἰωάννην	'Ιωάννην καὶ Ἰάκωβον Gb. Sch Ln. Tf.	

	Common Version.	Mr. Norton's Translation
Luke		
iv. 8.	for it is written	It is written
18.	to heal the broken-hearted	<i>Omitted.</i>
v. 41.	Christ the Son of God.	the Son of God.
v. 20.	unto him	<i>Omitted.</i>
30.	with publicans.	with these tax-gatherers
vi. 7.	[watched] him	<i>Omitted.</i>
10.	whole	<i>Omitted.</i>
"	as the other.	<i>Omitted.</i>
18.	and they were healed.	were made well.
26.	Woe unto you	Alas
"	all men	those men
28.	and pray	pray
36.	therefore	<i>Omitted.</i>
37.	Judge not	And judge not
	45. his mouth	the mouth
vii. 11.	the day after	Soon after
22.	Jesus	<i>Omitted.</i>
31.	And the Lord said	<i>Omitted.</i>
44	with the hairs of her head.	with her hair.
viii. 21.	it.	<i>Omitted.</i>
29.	he had commanded	he was about to command
	31. they besought	he entreated
34.	and went	<i>Omitted.</i>
51.	And when he came into	And when he came to
"	James and John	John and James

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
LUKE		
ix. 1. τοὺς δώδεκα μαθητὰς αὐτοῦ Sch.	τοὺς δώδεκα Gb. Tf.	
Ln.		
3. ῥάβδους	ῥάβδον Gb. Sch. Ln. Tf.	
5. καὶ τὸν κονιορτόν Gb. Sch.; Ln. brackets καὶ.	τὸν κονιορτόν Tf.	
9. Καὶ εἶπεν Ἡρώδης [ό Ἡρ. Elz.] Gb. Sch.	Perhaps, Εἶπεν δέ Ἡρώδης Ln. Tf.	
38. ἐπίθλεψον Ln.	ἐπίβλεψαι Gb. Sch. Tf.	
50. Καί Gb. Sch.; Ln. in the margin.	Perhaps, δέ (after εἶπε) Ln. in his text, Tf.	
“ καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν.	καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν. Gb. Sch. Ln. Tf.	
54. ὡς καὶ Ἡλίας ἐποίησε; Gb. Sch. Ln. So Meyer, De Wette.	Omitted. Tf. So Mill. (See Genuineness of the Gos- pels, Vol. I. p. lxxxvi, seq.)	
55. καὶ εἶπεν, Οὐκ οἴδατε οἷον πνεύ- ματός ἔστε ὑμεῖς. [ὑμεῖς; Gb. Sch. Mey. De Wett.] Sch. So Meyer, De Wette.	Omitted. Gb. ^{oo} Ln. Tf. So Kuinocl. (See the note on vv. 55, 56, in Vol. II. pp. 262 – 264.)	
56. Ὁ γάρ νιὸς τοῦ ἀνθρώπου οὐκ ἡλθε ψυχὰς ἀνθρώπων ἀπο- λέσαι, ἀλλὰ σῶσαι.	Omitted. Gb. Sch. Ln. Tf. So Kuinocl, Meyer, De Wette.	
57. κύριε. Gb. Sch.	Omitted. Ln. Tf.	
x. 2. οὖν Gb. Sch.	δέ Ln. Tf.	
6. δὲ νιὸς εἰρήνης	νιὸς εἰρήνης Gb. Sch. Ln. Tf.	
xi. 11. Καὶ τὸν κονιορτὸν τὸν κολλη- θέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν Gb. Sch.	Καὶ τ. κον. τ. κολ. ἡμ. ἐκ τ. πόλ. ὑμ. εἰς τὸν πόδας ὑμῶν Tf. Meyer; Ln. omits ὑμῶν	
“ ἐφ' ὑμᾶς Sch.	Omitted. Gb. Ln. Tf.	
12. δέ Ln. in brackets.	Omitted. Gb. Sch. Tf.	
20. μᾶλλον	Omitted. Gb. Sch. Ln. Tf.	
35. ἐξελθών Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
xii. 2. Πάτερ ὑμῶν δὲ ἐν τοῖς οὐρανοῖς Sch. Ln.	Πάτερ Gb. Tf. and the other critics cited below.	
“ γενηθήτω τὸ θελημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Sch.; Ln. brackets ὡς γῆς, omitting τῆς.	Omitted. Gb. Tf. So Gro- tius, Mill, Bengel, Wetstein, Knapp, Kuinocl, Meyer, DeWette, Alford, Tregelles	

	Common Version.	Mr. Norton's Translation.
LUKE		
ix. 1. his twelve disciples		the Twelve
3. staves		a staff
5. the very dust		the dust
9. And Herod said		But Herod said
38. look upon		to look upon
50. And		But
" against us, is for us.		against you, is for you
54. even as Elias did ?		<i>Omitted.</i>
55. and said, Ye know not what manner of spirit ye are of.		<i>Omitted.</i>
56. For the Son of Man is not come to destroy men's lives, but to save them.		<i>Omitted.</i>
57. Lord		<i>Omitted.</i>
x. 2. Therefore		And
6. the son of peace		one worthy [verbally, a son] of peace
11. Even the very dust of your city which cleaveth on us		Even the dust of your town, that cleaves to our feet
" unto you.		<i>Omitted.</i>
12. But		<i>Omitted.</i>
20. rather		<i>Omitted.</i>
35. when he departed		<i>Omitted.</i>
xi. 2. Our Father which art in heaven		Father
" Thy will be done, as in heaven, so in earth.		<i>Omitted.</i>

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
LXX		
xii. 4. ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ln. (The whole prayer in Luke has been enlarged in the later MSS. from Matthew.)		Omitted. Gb. Sch. Tf. and the other critics mentioned above.
28. αὐτόν. Sch.		Omitted. Gb. Ln. Tf.
29. τοῦ προφήτου. Sch.		Omitted. Gb. Ln. Tf.
34. ὁ ὄφθαλμός Gb.		ὁ ὄφθαλμός σου Gb." Sch. Ln. Tf.
" ὅταν οὖν Gb. Sch.		Perhaps, ὅταν Ln. Tf.
44. γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί Sch. (From Matthew xxiii. 27.)		Omitted. Gb. Tf.; Ln. brackets the words.
xiii. 15. τῆς πλεονεξίας Gb. Sch.		πάσης πλεονεξίας Gb." Ln. Tf.
31. πάντα Sch.; Ln. in brackets.		Omitted. Gb. ^{oo} Tf.
xiii. 20. Καὶ πάλιν Ln.		Πάλιν Sch. Tf.; καὶ Gb. ^{oo}
35. ἔρημος.		Omitted. Gb. Sch. Ln. Tf.
" Ἀμὴν δὲ λέγω		Λέγω δέ Gb. Sch. Ln. Tf.
xiv. 5. ὅνδε ἡ βοῦς Gb. So Knapp, Bloomfield, Hahn, De Wette.		νίὸς ἡ βοῦς Gb." Sch. Ln. Tf. So Wetstein, Kuinoel, Theile, Meyer, Alford, Tre- gelles. (See the note in Vol. II. pp. 286, 287.)
21. ὁ δοῦλος ἐκεῖνος Sch.		ὁ δοῦλος Ln. Tf.; ἐκεῖνος Gb. ^{oo}
xv. 17. λιμῷ ἀπόλλυμαι.		ῳδε λιμῷ ἀπόλλυμαι. Gb. Sch. Tf.; λιμῷ ὥδε ἀπόλ. Ln.
19. καὶ		Omitted. Gb. Sch. Ln. Tf.
xvi. 25. νῦν δὲ ὥδε Gb.		νῦν δέ, ὥδε Gb." Sch. Ln. Tf.
xvii. 1. τοὺς μαθητάς Gb. Sch.		Perhaps, τοὺς μαθητὰς αὐτοῦ Ln. Tf.
4. ἐπί σε (πρὸς σε Ln.)		Omitted. Gb. Sch. Tf.
36. Δύο ἔσονται ἐν τῷ ἀγρῷ, κ.τ.λ. to the end of the verse. Sch. (Perhaps from Mat- thew xxiv. 40.)		Omitted. Gb. Ln. Tf. So Grotius, Mill, Bengel, Wet- stein, Kuinoel, Theile, Mey- er, Alford.
xviii. 1. πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι Gb. Sch.		Perhaps, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτούς Ln. Tf.
xix. 31. αὐτῷ Gb. Sch. Tf.; Ln. in brackets.		Perhaps omitted.

	Common Version.	Mr. Norton's Translation.
LXXX		
xii. 4.	but deliver us from evil.	<i>Omitted.</i>
28. it.		<i>Omitted.</i>
29. the prophet.		<i>Omitted.</i>
34. the eye		your eye
" therefore when		When
44. scribes and Pharisees, hypo- crites !		<i>Omitted.</i>
xii. 15. covetousness		all covetousness
31. all		<i>Omitted.</i>
xiii. 20. And again		Again
35. desolate.		<i>Omitted.</i>
" And verily I say		I declare
xiv. 5. an ass or an ox		his son or his ox
21. that servant		the servant
xv. 17. [and I] perish with hunger!	[while I] am perishing here with hunger!	
19. and		<i>Omitted.</i>
xvi. 25. but now he		but now, here
xvii. 1. the disciples		his disciples
4. to thee		<i>Omitted.</i>
36. Two <i>men</i> shall be in the field, &c. <i>to the end of the verse.</i>		<i>Omitted.</i>
xviii. 1. <i>to this end</i> , that men ought always to pray		that they ought to persevere in prayer
xix. 31. unto him		<i>Omitted.</i>

	Reading followed in the Common Version.	Reading adopted by Mr. Norton
LUKE		
xx. 3. ἔνα λόγον Sch.	λόγον Ln. Tf.; ἔνα Gb. ^{oo}	
9. "Ανθρωπός τις	"Ανθρωπος Gb. Sch. Ln. Tf.	
13. ιδόντες Sch. Tf.	Omitted. Gb. ^{oo} Ln.	
14. δεῦτε Gb. Sch.	Omitted. Ln. Tf.	
xxii. 43, 44. (Account of the descent of an angel to Jesus, and of his agony and bloody sweat.) Gb. Sch. Tf. Re- garded as probably genu- ine by Meyer, De Wette, Porter, Davidson, Tre- gelles, and most other critics.	Omitted. Ln. incloses the verses in brackets. (See the note in Vol. II. p. 312.)	
57. 'Ο δὲ ἡρυγήσατο αὐτὸν Sch. Tf.	'Ο δὲ ἡρυγήσατο Ln.; αὐτον Gb. ^{oo}	
60. Perhaps, ὁ ἀλέκτωρ	ἀλέκτωρ Gb. Sch. Ln. Tf.	
62. ὁ Πέτρος Sch. Ln. Tf.	Omitted. Gb.	
xxiii. 8. πολλά Sch. Ln.	Omitted. Gb. ^{oo} Tf.	
15. ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐ- τὸν Gb. Sch. Ln. Tf.	ἀνέπεμψε γὰρ αὐτὸν πρὸς ὑμᾶς So Beza, Grotius.	
17. 'Ανάγκην δὲ εἰχεν ἀπολύειν αὐτοῖς κατὰ ἔορτὴν ἔνα. Sch. So Alford.	Omitted. Gb. ^{oo} Tf. So Mey- er. Ln. brackets the words.	
25. αὐτοῖς Ln. in brackets.	Omitted. Gb. Sch. Tf.	
35. σὺν αὐτοῖς Gb. Sch.	Omitted. Tf.; Ln. brackets the words.	
42. κύριε Gb. Sch.; Ln. in brackets.	Omitted. Tf. So Meyer, De Wette.	
55. καὶ (before γυναικες) Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
xxiv. 1. καὶ τινες σὺν αὐταῖς. Gb. Sch. (Comp. verse 10.)	Omitted. Ln. Tf. So Kuinoel, Meyer, De Wette.	
12. ἀπῆλθε, πρὸς ἐαντὸν θαυμάζων So Campbell, Bloomfield, and others.	ἀπῆλθε πρὸς ἐαντόν, θαυμάζων Gb. So Knapp, Theile, Meyer, De Wette, Robin- son, and many others.	
36. δ' Ἰησοῦς Sch.	Omitted. Gb. Ln. Tf.	
49. Ἱερουσαλήμ Sch.	Omitted. Gb. Ln. Tf.	
53. Ἀμήν. Ln. in brackets.	Omitted. Gb. Sch. Tf.	

	Common Version.	Mr. Norton's Translation
LUKE		
xx. 3. one thing		a question
9. A certain man		A man
13. when they see him.		Omitted.
14. come		Omitted.
xxii. 43, 44. (Account of the descent of an angel to Jesus, and of his agony and bloody sweat.)		Omitted.
57. And he denied him		But he denied it
60. the cock		a cock
62. Peter		Omitted.
xxiii. 8. many things		Omitted.
15. for I sent you to him		for he has sent him back to us
17. For of necessity he must re- lease one unto them at the feast.		Omitted.
25. unto them		Omitted.
35. with them		Omitted.
42. Lord		Omitted.
55. also		Omitted.
xxv. 1. and certain <i>others</i> with them.		Omitted.
12. departed, wondering in him- self	returned home, wondering	
36. Jesus		Omitted.
49. of Jerusalem		Omitted.
53. Amen.		Omitted.

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
JOHN		
i. 9. πάντα ἀνθρωπον ἐρχόμενον	Gb. Sch. So the Latin Vulgate, Luther, Beza, and many others, with Meyer (2 nd Aufl.).	πάντα ἀνθρωπον, ἐρχόμενον (connected with ἦν) Ln. Tf. So Kuinoel, Tholuck, Lücke, Bleek, De Wette, and many others.
16. Καὶ Sch.; Ln. in the margin.		Probably, "Οτι Gb. Ln. in his text, Tf.
27. αὐτὸς ἐστιν δ ὅπιστο μον ἐρχόμενος, δς ἔμπροσθέν μον γέγονεν Sch.; Ln. brackets all except δ ὅπ. μ. ἐρχ.		δ ὅπιστο μον ἐρχόμενος Gb. Tf. So Kuinoel, De Wette, Meyer (2 nd Aufl.), Alford.
28. Βηθαβαρᾶ		Βηθανίᾳ Gb. Sch. Ln. Tf.
39 [40]. δέ (after ὥρα)		Omitted. Gb. Sch. Ln. Tf.
ii. 17. κατέφαγε με.		καταφάγεται με. Gb. Sch. Ln. Tf.
22. αὐτοῖς		Omitted. Gb. Sch. Ln. Tf.
iii. 2. τὸν Ἰησοῦν		αὐτόν Gb. Sch. Ln. Tf.
25. Ἰουδαίων		Ἰουδαίον Gb. Sch. Ln. Tf.
34. διδωσιν ὁ Θεός Sch.; Ln. brackets ὁ Θεός.		διδωσιν Tf.; ὁ Θεός Gb. ^{oo} So Meyer. (See the note in Vol. II. pp. 355, 356.)
iv. 1. ὁ Κύριος Gb. Sch. Ln. Tf.		ὁ Ἰησοῦς
30. Ἐξῆλθον οὖν Ln. reads [καὶ] ἔξῆλθον.		Ἐξῆλθον Gb. Sch. Tf. (See the note in Vol. II. p. 359.)
42. ὁ Χριστός. Sch.		Omitted. Gb. ^{oo} Ln. Tf.
46. ὁ Ἰησοῦς Elz. before πάλιν, Sch. after it.		Omitted. Gb. Ln. Tf.
v. 3. πλῆθος πολύ Sch.; Ln. brackets πολύ.		πλῆθος Tf.; πολύ Gb. ^{oo}
" ἐκδεχομένων τὴν τοῦ ὄντος κίνησιν κ. τ. λ. to the end of verse 4. Sch. So Ln. (bracketing Κυρίου in verse 4), Bloomfield, Hahn, and others. De Wette is undecided.		Omitted. Gb. ^{oo} Tf. Rejected or regarded as very doubtful by Kuinoel, Tholuck, Lücke, Olshausen, Meyer, Theile, Porter, Davidson, Alford, Tregelles. (See the note in Vol. II. p. 364.)
16. καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι Sch.; Ln. in brackets.		Omitted. Gb. Tf. So Knapp, Theile, Meyer, De Wette.
27, 28. καὶ κρίσιν ποιεῖν, ὅτι νιὸς ἀνθρώπου ἐστί. Μή θαυμάζετε τοῦτο Gb. Sch. Ln. (omitting καὶ) Tf.		καὶ κρίσιν ποιεῖν. "Οτι νιὸς ἀνθρώπου ἐστι μὴ θαυμάζετε τοῦτο (See the note in Vol. II. pp. 373, 374.)

JOHN	Common Version.	Mr. Norton's Translation
	i. 9. every man that cometh	every man, was coming
	16. And	<i>Omitted.</i>
	27. he it is, who, coming after me,	he who is coming after me
	is preferred before me	
	28. Bethabara	Bethany
39 [40]. for		<i>Omitted.</i>
ii. 17. hath eaten me up.		is consuming me.
	22. unto them	<i>Omitted.</i>
iii. 2. Jesus		him
	25. the Jews	a Jew
	34. God giveth	He gives
iv. 1. the Lord		Jesus
30. Then they went		And they came
42. the Christ		<i>Omitted.</i>
46. Jesus		he
v. 3. a great multitude		a great number
" waiting for the moving of the water, &c. to the end of verse 4.		<i>Omitted.</i>
16. and sought to slay him		<i>Omitted.</i>
27, 28. to execute judgment also, be- cause he is the Son of Man. Marvel not at this		to pass condemnation also. Because he is a son of man, marvel not at this

TABLE OF

	Reading followed in the Common Version.	Reading adopted by Mr. Norton
JOHN		
v. 30. Πατρός.	Omitted.	Gb. Sch. Ln. Tf.
vi. 11. τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ Sch.	Omitted.	Gb. ^{oo} Ln. Tf.
15. πάλιν Sch. Ln.	Omitted.	Gb. ^{oo} Tf.
22. εἰ μὴ ἐν ἐκεīνῳ εἰς ὁ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ Sch.	εἰ μὴ ἐν Gb. Ln. Tf. So Knapp, Theile, Meyer, De Wette.	
24. καὶ αὐτοί	aὐτοί Gb. Sch. Ln. Tf.	
35. δέ Sch.; Ln. in brackets.	Omitted.	Gb. ^{oo} Tf.
39. Πατρός Sch.	Omitted.	Gb. Ln. Tf.
40. Τοῦτο δέ	Toῦτο γάρ Gb. Sch. Ln. Tf.	
43. οὐν Ln. in brackets.	Omitted.	Gb. Sch. Tf.
45. οὐν	Omitted.	Gb. Sch. Ln. Tf.
58. τὸ μάννα Sch. Ln.	Omitted.	Gb. Tf.
65. ἐκ τοῦ Πατρός μου. Sch.	ἐκ τοῦ Πατρός. Ln. Tf.; μου Gb. ^{oo}	
68. οὖν	Omitted.	Gb. Sch. Ln. Tf.
69. ὁ Χριστός, ὁ νιὸς τοῦ Θεοῦ τοῦ ζῶντος. Sch., omitting only τοῦ ζῶντος. (From Mat- thew xvi. 16.)	ὁ ἄγιος τοῦ Θεοῦ. Gb. Ln. Tf. So Kuinoel, Tholuck, Lücke, De Wette, Meyer, Alford.	
70. ὁ Ἰησοῦς Sch. Ln.	Omitted.	Gb. ^{oo} Tf.
vii. 8. ἐγὼ οὕπω ἀναβαίνω Ln. So Bloomfield, Hahn.	ἐγὼ οὐκ ἀναβαίνω Gb. Sch. Tf. So Mill, Bengel, Knapp, Theile, Kuinoel, Lücke, De Wette, Meyer, Alford, and others.	
16. Ἀπεκρίθη Gb.	Ἀπεκρίθη οὖν Sch. Ln. Tf.	
21. καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωσῆς δέδωκεν Sch. So Meyer (2 nd Aufl.).	καὶ πάντες θαυμάζετε διὰ τοῦ- το. Μωσῆς (or Μωυσῆς) δέδωκεν Gb. Ln. Tf. So a large majority of the best critics.	
26. ἀληθῶς ὁ Χριστός;	ὁ Χριστός; Gb. Sch. Ln. Tf.	
29. Εγώ δέ	'Εγώ Gb. Sch. Ln. Tf.	
33 αὐτοῖς	Omitted.	Gb. Sch. Ln. Tf.
41 Ἄλλοι δέ Sch.	Οἱ δέ Ln.; Ἄλλοι Tf.; δέ Gb. ^{oo}	

	Common Version.	Mr. Norton's Translation.
JOHN		
v. 30. the Father		<i>Omitted.</i>
vi. 11. [he distributed] to the disci- ples, and the disciples		<i>Omitted.</i>
15. again		<i>Omitted.</i>
22. save that one whereinto his disciples were entered		only one
24. they also		they
35. And		<i>Omitted.</i>
39. the Father's		<i>Omitted.</i>
40. And this		This, I say
43. therefore		<i>Omitted.</i>
45. therefore		<i>Omitted.</i>
58. the manna		<i>Omitted.</i>
65. of my Father.		from the Father.
68. Then		<i>Omitted.</i>
69. that Christ, the Son of the Living God.		the Holy One of God.
70. Jesus		
vii. 8. I go not up yet		I am not going
16. [Jesus] answered		Then [Jesus] said
21. and ye all marvel. Moses therefore gave		at which you are all astound- ed. Moses has given
26. the very Christ ?		the Messiah ?
29. But I		I
39. unto them		<i>Omitted.</i>
41. But some		others

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
JOHN		
vii. 52. ἐγείρεται. Ln. Tf. So the Latin Vulgate, Bengel, Meyer, Tregelles.	ἐγήγερται. Elz. Gb. Sch. So Knapp, Theile, De Wette.	
53 – viii. 11. (The story of the woman taken in adultery.) Sch. Retained by Mill, Bengel, Stäudlin, Storr, Hug, Kuinoel, Bloomfield, Hahn, Ebrard, and others.	Omitted. Gb. ^{oo} Ln. Tf. So Beza, Grotius, Wetstein, Knapp, Theile, Lücke, Tholuck, Olshausen, Bleek, Meyer, De Wette, Porter, Davidson, Tregelles, and many others. (See the note in Vol. II. pp 399, 400.)	
vm. 14. καὶ ποῦ Ln.	ἢ ποῦ Gb. Sch. Tf.	
20. ὁ Ἰησοῦς	Omitted. Gb. Sch. Ln. Tf.	
21. ὁ Ἰησοῦς Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
25. Καί Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
28. ὁ Πατέρ μου Gb. Sch.	ὁ Πατέρ Ln. Tf. So Meyer.	
29. ὁ Πατέρ Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
46. Εἰ δέ	Εἰ Gb. Sch. Ln. Tf.	
59. διελθὼν διὰ μέσου αὐτῶν · καὶ παρῆγεν οὐτως. Sch. (Perhaps from Luke iv. 30.)	Omitted. Gb. Ln. Tf. So Erasmus, Grotius, Mill, Bengel, Kuinoel, Tholuck Lücke, De Wette, Meyer, Alford.	
ix. 8. τυφλός	προσάιτης Gb. Sch. Ln. Tf.	
81. δέ Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
86. Τίς Ln.	Καὶ τίς Gb. Sch. Tf.	
37. δέ Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
41. οὖν Sch.; Ln. in brackets.	Omitted. Gb. ^{oo} Tf.	
x. 8. πρὸ ἐμοῦ Gb. Sch. Ln. Tf. So Knapp, Theile, Lücke, Meyer, De Wette, and most critics.	Omitted. So Bengel, Grotius, Campbell, Matthei. (See the note in Vol. II. p. 413.)	
19. οὖν Gb. Sch.	Omitted. Ln. Tf.	
xi. 41. οὐ ήν ὁ τεθνηκώς κείμενος.	Omitted. Gb. Sch. Ln. Tf.	
57. δὲ καὶ Gb. Sch.	Perhaps, δέ Ln. Tf.	
xii. 17. ὅτε	ὅτι Gb. Sch. Ln. Tf.	
31. τοῦ κόσμου τούτου (in the first clause) Sch. Ln. Tf.	τοῦ κόσμου (τούτου Gb. ^{oo})	

	Common Version.	Mr. Norton's Translation
JOHN		
vii. 52. ariseth		has arisen

53 - viii. 11. (The story of the *Omitted.* woman taken in adultery.)

viii. 14. and whither		nor where
20. Jesus		he
21. Jesus		he
25. And		<i>Omitted.</i>
28. my Father		the Father
29. the Father		He
46. And if		If
59. going through the midst of them, and so passed by.		<i>Omitted.</i>

ix. 8. blind		a beggar
31. Now		<i>Omitted.</i>
36. Who		And who
37. And [Jesus]		<i>Omitted.</i>
41. therefore		<i>Omitted.</i>
x. 8. before me		<i>Omitted.</i>

19. therefore		<i>Omitted.</i>
xi. 41. <i>from the place</i> where the dead was laid.		<i>Omitted.</i>
57. Now both		And
xii. 17 when		that
81 of this world		the world.

	Reading followed in the Common Version.	Reading adopted by Mr. Norton.
JOHN		
xii. 47. πιστεύσῃ Gb. Sch.	φυλάξῃ Gb."	Ln. Tf.
xiii. 24. πνθέσθαι τίς ἀν εἴη Gb. Sch.	καὶ λέγει αὐτῷ, Εἰπὲ τίς ἔστι Ln. Tf. So Lücke, De Wette, Meyer. (See the note in Vol. II. p. 437.)	
31 [30]. Ὁτε οὖν Ln.	"Οτε Gb. Sch. Tf.	
36. ὑστερον δὲ ἀκολουθήσεις μοι. Gb. Sch.	ἀκολουθήσεις δὲ ὑστερον. Ln Tf.	
38. Ἀπεκρίθη αὐτῷ Gb. Sch.	'Αποκρίνεται Ln. Tf.	
xiv. 2. πορεύομαι Gb. Sch. So Knappe, Theile, Lücke, De Wette.	Perhaps, ὅτι πορεύομαι Ln. Tf. Meyer. (See the note in Vol. II. pp. 439, 440.)	
12. τὸν Πατέρα μου Sch.	τὸν Πατέρα Ln. Tf.; μου Gb. ^{oo}	
22. τί Ln.	καὶ τί Gb. Sch. Ln. Tf.	
28. ὅτι εἰπον	ὅτι Gb. Sch. Ln. Tf.	
" ὁ Πατήρ μου Gb. Sch.	ὁ Πατήρ Tf.; Ln. brackets μου.	
30. τοῦ κόσμου τούτου	τοῦ κόσμου Gb. Sch. Ln. Tf.	
xv. 11. ἐν ὑμῖν μείνῃ Gb. Sch.	Perhaps, ἐν ὑμῖν η̄ Gb."	Ln. Tf.
xvi. 3. ὑμῖν	Omitted. Gb. Sch. Ln. Tf.	
10. μου Sch. Ln. Tf.	Omitted. Gb. ^{oo}	
16. ὅτι ὑπάγω [Elz. ὅτι ἐγὼ ὑπ.] πρὸς τὸν Πατέρα. Gb. Sch.; Ln. in brackets.	Omitted. Tf.	
19. οὖν Sch. Ln.	Perhaps omitted. Gb. Tf.	
20. ὑμεῖς δέ Sch. Tf.	Perhaps, ὑμεῖς Ln. δέ Gb. ^{oo}	
xvii. 1. καὶ (after ἵνα) Sch.	Omitted. Gb. ^{oo} Ln. Tf.	
11. οὖς	ἢ Gb. Sch. Ln. Tf.	
12. ἐν τῷ κόσμῳ Gb. Sch.	Omitted. Ln. Tf.	
17. τῇ ἀληθείᾳ σου Sch. Tf.	τῇ ἀληθείᾳ Ln.; σου Gb. ^{oo}	
23. καὶ ἵνα Gb. Sch.	ἵνα Ln. Tf.	
xviii. 20. ἐν τῇ συναγωγῇ	ἐν συναγωγῇ Gb. Sch. Ln. Tf	
" πάντοτε Gb." Sch. Tf.; πάν- τοθεν Elz.	πάντες Gb. Ln.	
24. οὖν Ln.	Omitted. Gb. Sch. Tf. (See the note in Vol. II. p. 463.)	

	Common Version.	Mr. Norton's Translation.
JOHN		
xiii. 47. believe		regards
xiii. 24. that he should ask who it should be		and said to him, Tell who it is
31. Therefore when		When
36. but thou shalt follow me af- terwards.		but [you] will follow here- after.
38. answered him		answered
xiv. 2. I go		that I am going
12. my Father.		the Father
22. how		and how
28. because I said “ my Father		that the Father
30. of this world		of the world
xv. 11. might remain in you		may be felt by you
xvi. 3. unto you		<i>Omitted.</i>
10. my		<i>Omitted.</i>
16. because I go to the Father.		<i>Omitted.</i>
19. Now		<i>Omitted.</i>
20. and ye		You
xvii. 1. also		<i>Omitted.</i>
11. those whom		which (See the note in Vol. II. p. 456.)
12. in the world		<i>Omitted.</i>
17. thy truth		the Truth
23. and that		so that
xviii. 20. in the synagogue		in synagogues [<i>verbally, in a</i> <i>synagogue</i>]
“ always		all
24. Now		<i>Omitted.</i>

	Reading followed in the Common Version.	Reading adopted by Mr Norton.
JOHN		
xviii. 34. αὐτῷ Gb. Sch.	Omitted.	Ln. Tf.
xix. 35. ἵνα ὑμεῖς	ἵνα καὶ ὑμεῖς	Gb. Sch. Ln. Tf.
38. Μετὰ δέ Sch. Ln.	Μετά Tf.; δέ Gb. ^{oo}	
xx. 14. Καὶ (before ταῦτα)	Omitted.	Gb. Sch. Ln. Tf.
28. Καὶ (before ἀπεκρίθη) Sch.	Omitted.	Gb. Ln. Tf.
29. Θωμᾶ	Omitted.	Gb. Sch. Ln. Tf.
xxi. 8. εὑθύς Sch.	Omitted.	Gb. ^{oo} Ln. Tf.
20. δέ Gb. Sch.	Omitted.	Ln. Tf.
24. καὶ οἴδαμεν ὅτι ἀληθῆς ἔστιν ἡ μαρτυρία αὐτοῦ, κ. τ. λ. <i>to the end of verse 25.</i> Gb. Sch. Ln. Tf. (Tf. places ἔστιν after αὐτοῦ.) Elz. alone adds Ἀμήν.	Omitted on the ground of <i>internal</i> evidence. (See the note in Vol. II. pp. 479, 480.) So Davidson. The 24th and 25th verses are rejected by Hammond, Ro- senmüller, Kuinoel, Tho- luck, Olshausen, and others. Meyer (2 ^o Aufl.) regards the 25th verse as an apocry- phal addition.	

The whole of the twenty-first chapter is rejected by many German critics. But their arguments are extremely weak. With the exception of the last two verses, it everywhere bears the stamp of John's peculiar style. This is apparent even in a translation.

	Common Version.	Mr. Norton's Translation.
JOHN		
xviii. 34.	him	<i>Omitted.</i>
xix. 35.	that ye	in order that you also
	38. And after	After
xx. 14.	And	<i>Omitted.</i>
	28. And	<i>Omitted.</i>
	29. Thomas	<i>Omitted.</i>
xxi. 3.	immediately	<i>Omitted.</i>
	20. Then	<i>Omitted.</i>
24.	and we know that his testimony is true, &c. <i>to the end of verse 25.</i>	<i>Omitted.</i>